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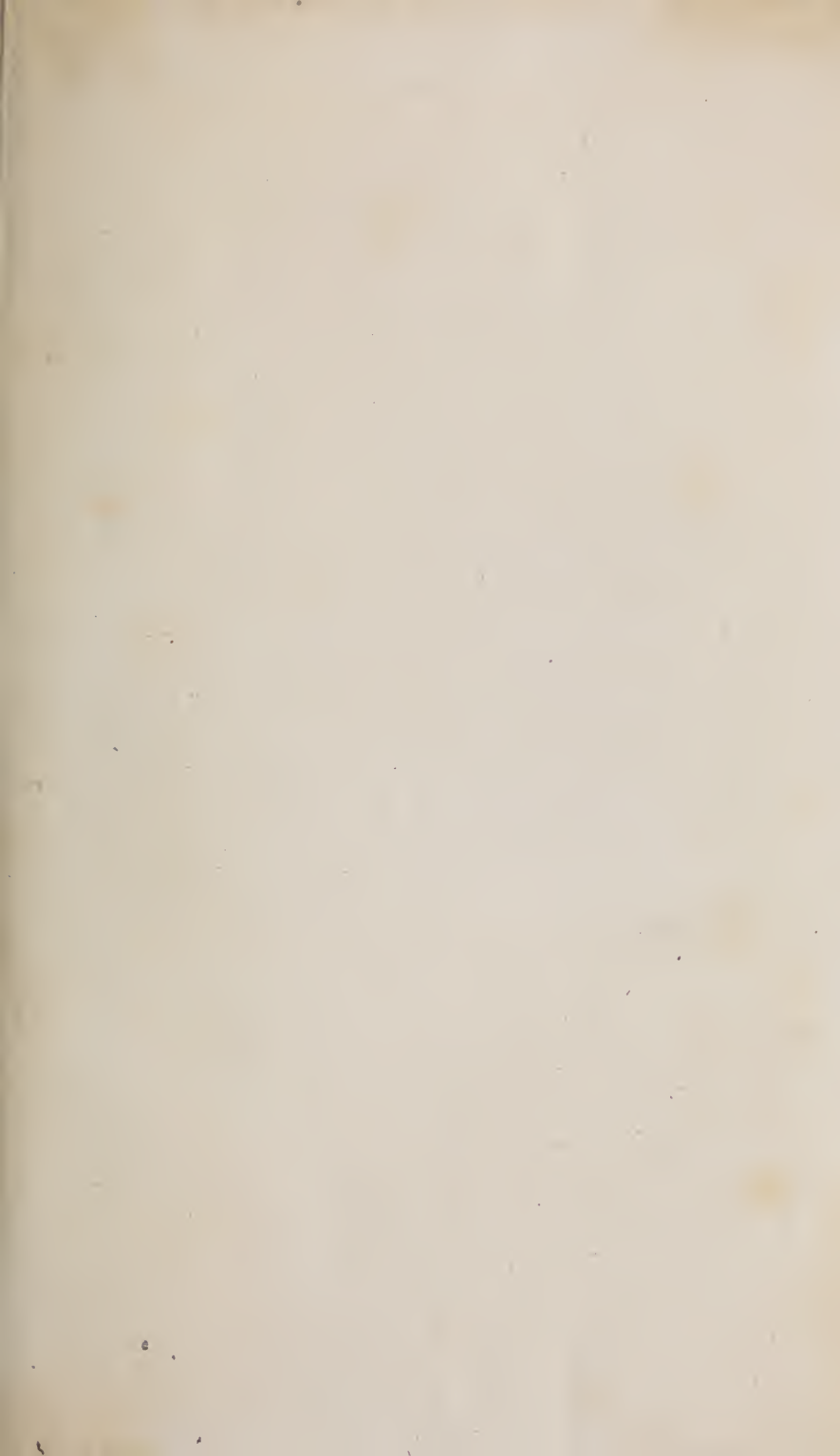
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# THE AFRICAN REPOSITORY.

VOL. XXXII.]

WASHINGTON, MARCH, 1856.

[No. 3

[From the National Intelligencer.]

## Munificent Donation.

WE have seldom had the gratification to announce an instance of such distinguished beneficence as that on the part of a citizen of Maryland towards the American Colonization Society, in bestowing the gift of a large fund to be expended in the construction of a ship for that institution. This animating intelligence is communicated in the following letter from J. H. B. Latrobe, Esq., President of the Society, to its Corresponding Secretary :

BALTIMORE, Feb. 15, 1856.

Rev. R. R. Gurley, *Cor. Secretary, &c.*

MY DEAR SIR:—I have the very great pleasure of enclosing a letter from Mr. John Stevens, of Talbot County, Md., proposing to give a ship, costing from \$35,000 to \$36,000, to the American Colonization Society, and indicating the mode and times of payment with the accuracy which makes the matter a certainty. I know of no similar liberality touching our cause, nor indeed illustrating any other cause. Girard's great temple is his monument. Institutions for the blind and the like perpetuate in the same way the memories of their founders or benefactors. Noble as is their generosity, it is the exhalation, most fragrant, too, of the excitements of great cities, and the collisions, as fire comes from flints, of society—excitements and collisions that bring benevolence into action. But here, in this particular case, we have a quiet country gentleman, living on his farm, remote from cities, deliberately giving, in the shape of that which the winds and the waves may in a moment destroy, so that it can be to him no monument in the common phrase, a large portion of his worldly means to benefit a philanthropy slow in its workings, and whose

illustrations are to take place long after he is no more.

I cannot tell you how this impresses me. My first feeling is admiration of the individual : my next regards the good that will be done collaterally, in the example that will be set ; the illustration that will be given to our Northern friends of what Southern men can do ; the prestige of such a donation throughout the country ; and, among others to which I cannot be indifferent, the fact that the donor is an Eastern Shore gentleman of the State of Maryland—considerations, all of them, independent of this, that the gift places us at once in possession of what we have so long been struggling to obtain, a ship of our own, built on our plan and in the best manner.

All that remains seems to be to accept the gift, and I venture to express the hope that the Executive Committee may see no reason not to do so in the manner most agreeable to themselves and to Mr. Stevens.

You will observe that Mr. Stevens indicates two of the assignees ; and, as wishing to do what the party named himself would not do, I hope Mr. Whitlesey may be the third, as chairman of the Executive Committee.

Most truly, my dear sir, yours,

JNO. H. B. LATROBE,

*Pres. Am. Col. Soc.*

On the receipt of this letter the Executive Committee met and adopted resolutions expressive of their admiration of the liberality of Mr. Stevens, and in grateful acknowledgment of his philanthropic gift. In his note enclosing the resolutions of acknowledgment of the Committee to the President of the Society, the Secretary says :

“The Executive Committee respond, as will every friend of the Society, to the sentiments you are pleased to express in



regard to the high merits of Mr. Stevens, and the exalted position which must ever be justly his among the most eminent benefactors of the society. Examples of such liberality are rare, but their moral influence mighty, memorable, and of enduring and ever-increasing power. They touch ten thousand hearts as with celestial fire: they multiply themselves, and we trust this will essentially and powerfully contribute to render, among the prosperous and wealthy, great acts of beneficence the rule, not the exception, in the experience of this society, our country, and the human race.

In addition to the generous purpose of a benevolent citizen of Maryland to give a ship to the American Colonization Society, the good people of Maine have contributed largely for a ship, and determined to build one; so that before the close of the year we may find the Society in possession of two fine packet ships to ply between the United States and Liberia.

In the conduct of this distinguished citizen of Maryland, announced in terms so just and eloquent by the President of the Society, the friends of the institution will find new motives for more earnest endeavors to increase its influence and income. Before the noble purpose of Mr. Stevens was made known, the Board of Directors at their late annual meeting expressed the opinion, that cogent reasons exist why the State Societies and all the friends of the cause should unite their endeavors greatly to increase the funds of the parent institution. The great example of a single citizen disposed to put the Society in possession of a ship must animate and stir to enthusiasm many hearts, and prompt them to augment the moral power and pecuniary means of the Society. The smallness of its resources alone restricts its beneficence. All Africa throws open her gates to the return of her children with liberty

and christianity, with the maxims and arts of civilization and peace.

The preparations for a rapid change in her condition are made, for the introduction of great numbers of her descendants and the establishment, through them, among her native tribes, of education, new methods of agriculture and the useful arts, the christian religion and free government. Her obscure regions are now brought to light, her vast kingdoms and resources revealed, and recent explorations, advancing commerce, missionary enterprise and the very general suppression of the slave trade, mark the African continent as the wide field on which philanthropy and piety are to win their honors and achieve their triumphs.

The means for the regeneration of Africa, (the greatest and most divine work, which remains by human agency to be accomplished,) are especially and abundantly entrusted to the people of the United States. For the proper use and application of them they are responsible. Will the present generation forget their moral obligations and leave to their successors those high duties and splendid honors which should be theirs? Let us be mindful of our duties to Africa; for though we bury ourselves in undistinguished graves, the coming ages and God himself will mark our delinquency and our souls be made to tremble under the Divine rebuke.

## Latest from Liberia.

DESPATCHES have been received, dated Monrovia, January 14, 1856, by the way of England, from H. W. Dennis, the Agent of the society at that place. The letter of Mr. Dennis is addressed to the Rev. Wm. McLain. We make the following extracts from this communication.

"The mail steamer being due to-day, I avail myself of the opportunity of writing you by her, for doubtless you are anxious to hear from me touching the various subjects that are contained in yours, per "Mendi" and "Cora." By the last month's mail I wrote you a short and hasty letter, to apprise you of the arrival of the Cora; &c. I could not then be more lengthy, having the Cora on hand, I was busily engaged in discharging her and locating the emigrants, and the short stay of the steamer in this port left me no time to write you at length.

The Cora, having discharged all her freight and passengers destined to this port, and to the satisfaction of all parties, cleared and left direct for Cape Palmas, on Saturday the 22d ultimo—thus making her stay here only six days, including the day of her arrival, which was on the 16th. The freight by her for Bassa was reshipped thither, on board of another vessel then in port, the expense of which, six dollars, was paid by the Captain.

You will find herewith enclosed an account of the stores, I received of those put on board for the use of the emigrants during the voyage, I have written Mr. Gibeon concerning the remainder, if any, the water casks and lumber, that could not be landed until the discharge of the emigrants on board for Cape Palmas.

\* \* \* \* \*

The new emigrants per Cora are all, with the exception of eleven persons, comfortably located in the settlement of Clay Ashland on the St. Pauls, the eleven remain in this town; they have, nearly all of them, been attacked with the fever; two have died, namely, Mrs. Abby Ervin, aged 80 years, and Sophia Ervin, 45 years; they are attended by Dr. Roberts and his two students. Dr. Laing has not yet returned from Sinou, and it is doubtful of his return being earlier than some six weeks to come, until after the military expedition goes down and performs the object for which it is intended. \* \* \* \* \*

I am much pleased with your arrangements to have persons to whom goods are consigned, to land, or bear the expense of landing their own freight. I landed in our boats at their request the most of such freight, but the persons paid their proportionate expense for it. I will always be willing to do it, as it will facilitate the discharge of the vessels, whenever it is necessary and the parties are willing to pay their proportionate expenses.

You will find enclosed a power of attorney executed to you by the Rex family on the 4th instant.

I also enclose herewith the receipts of divers persons for monies paid them to your orders. \* \* \*

The several amounts, agreeable to your request, have been paid in cash—and I am happy to say that fortune has so attended me that I had no cause to draft on you to raise it, nor did I have occasion to sell anything from the consignment per Cora this voyage to raise it, as luckily I had the amount in hand on her arrival. \* \* \* \* \*

I hand you Mr. B. V. R. James' receipt for sundry packages de-

livered to him, as the administrator for the estate of Sally Nelson, deceased. These articles were sent out in the Cora by Mrs. Herndon, for Sally Nelson: she being dead, the Probate Court has taken them in charge and placed them in such hands as will benefit her children—and as I feel greatly attached to Mrs. Herndon for the great kindness to and the interest she manifests for the welfare and happiness of her people here, I must request you to forward this receipt, together with the order of the chairman of the Probate Court, to her, as it may afford her some satisfaction to know that though Mrs. Nelson is dead, yet her gifts are placed in such hands as will be of benefit to her children. I would write her myself, and inform her of the health, welfare, and disposition of the children of Sally Nelson, but I have no time to do so. Mr. James has promised to do so, and he I think is the proper one. \* \* \* \* \*

My accounts up to December 31, will be forwarded by the next mail, provided no other opportunity offers direct to America; that is, in the event, I am not compelled to go down to the war in Sinou; the expedition is now being made ready to start on the 24th inst. There not being sufficient volunteers, numbers of persons are being drafted, and it may so happen that I may be included in the number. I would like much to go to Sinou, but such is my business for the present that I cannot conveniently leave home, were it not for this I would have volunteered. I understand that President Roberts expects to leave for England next month, to be absent some six or eight months."

Mr. Dennis further adds, that the legislature has purchased the dwelling of Ex-President Roberts, for the

accommodation of his successors in office, that all look forward anxiously to the results of the war-like campaign at Sinou, and that the inhabitants of that settlement have for some weeks depended upon the Government and private benevolence for supplies of rice and other provisions.

Mr. Dennis speaks in very high terms of Capt. T. J. Moore the master of the Cora, for his conduct towards the emigrants, and his fidelity and kindness in the discharge of all his duties. He thinks Capt. Moore is favorably impressed in regard to the Liberians, and believes that they do not deserve the censure which some American captains have thrown upon them. Mr. Dennis expresses the opinion that valuable ores may be found in the Republic, and in large quantities, and promises to collect and forward specimens of several varieties. He expresses fear that the war at Sinou, may cause a scarcity of provisions during the approaching rainy season, and hopes that larger supplies than usual may be sent out in the next vessel despatched by the society.

*From the West Coast of Africa.*

The steamer *Ethiope* arrived at Plymouth, England, on the 20th of January. She brings advices from Liberia to the 18th of December, and Sierra Leone to the 14th. We make the following extracts from London papers:—The British screw steam gun-vessel *Teazer*, which returned to Sierra Leone on the 12th of December from a cruise between Cape Mount and the Sherbro, reports that a serious disturbance had



occurred at Sinou arising from a canoe having been taken from the British barque Ariel by one of the people there, and the supercargo, Mr. Harriett, applying to the authorities for its restoration; the sheriff sent to demand it, when one of the native huts was set on fire, and in the affray which took place one of the sheriff's men was killed. Several of the surrounding towns were destroyed, and one, with upwards of a hundred houses, including a church and school-house entirely burnt. President Roberts, with the British Consul, Newnham, left Monrovia on the 26th November, and arrived at Sinou on the 27th, when they went on shore and found that several of the Liberia people had been murdered. The President and Consul returned the following day to Monrovia, with several European ladies, in the Teazer; and a voluntary corps was raising to be despatched immediately to Sinou by the American schooner George. An attack was also expected at Cape Mount.—

*Presbyterian.*

*Letter from an Officer on board of the U. S. sloop of-war St. Louis to his friend in Washington, dated*

OFF LIBERIA, Jan. 1, 1856

We touched lately at Port Praya, on the Cape de Verds. While there we paid a visit, in company with the Consul, to the reigning beauty of the place. We were not kept long waiting before in bounded a young lady, about eighteen years of age, who, after saluting us, took a seat and entered into conversation in her own language. Being informed that she sang well, I requested her to favor us with a song, expecting to hear some negro air, but what was my astonishment when she commenced *Casta Diva*, and sang it as well I as ever heard it. She also

sang several other airs from different operas, and among them some French songs. She is the daughter of a rich widow lady of Lisbon, but has resided in Port Praya for many years, where she married a negro, the father of this young lady, and returned to Portugal, where her daughter has been educated. The mother, after the loss of her husband, returned to Port Praya to pass the remainder of her life where she had first met her dear departed lord.

After an agreeable hour spent in the company of the young lady we went on a visit to Trinidad, a village five miles distant from Port Praya. Mounted on a couple of donkeys, we reached that place, and immediately inquired for Senor Justin, a negro, who always furnishes dinner to the officers who visit this valley. Having given our orders, we sauntered down the valley to enjoy its beauties, which I cannot find words to describe. Picture to yourself a garden about two miles in length, with beautiful streams of water running through it; oranges, bananas, cocoa-nuts, and other fruits in all their luxuriance, and even then you can form but a faint idea of the beauties of the place. Our dinner consisted almost entirely of fruits, and after due justice to it we remounted our donkeys and returned to Port Praya. We were honored by a visit from the Governor, who was received with all courtesy.

After firing a salute on board of our ship they returned gun for gun from the shore, a compliment attended by a sad accident, occasioned by the negligence of one of the soldiers of the fort, causing the loss of two lives and wounding a third man, whose case was considered fatal. As soon as our captain heard of it he sent on shore and offered his regrets and every assistance which might be required.

We weighed anchor on the 19th of December and sailed for Monrovia, where we arrived on the 29th. Yesterday I accompanied the captain and surgeon on an official visit to the President, Mr. ROBERTS. He is quite a good-looking man, about forty-five years of age. He is a man of much intelligence and bravery. He is about retiring from office, and his successor has already been elected, and will be inaugurated on Monday next, when there will be a great deal of parade and a grand ball given in his honor. I also visited the Senate and House of Representatives, and was much surprised at the propriety of their debates and the correct parliamentary manner of conducting the legislative business. I was amused with the style in which they addressed each other, "the honorable gentleman from so and so," and their respectful manner towards each other. I took dinner at the Navy Hotel, kept by Mr. Ellis, a Senator of the Republic. The people seem much pleased with their condition, and would not return to America on any account. They have five churches, two schools, and a paper, ("the Liberia Herald,") all conducted in a manner which does them much credit. They have within themselves resources which, if properly developed, will in a few years enrich the country and make them quite independent of any other.

#### *Letter from Liberia.*

THE following letter is from Wm. Burke, who with his wife and children were liberated by Col. Robert Lee. One or two letters have, with the consent of Col. and Mrs. Lee, formerly appeared in this journal.

CLAY-ASHLAND,  
Liberia, Africa,  
June 8th, 1855.

REV. R. R. GURLEY,

*My Dear Friend:*—Your welcomed letter of the 15th May, is now before me: I am always delighted to hear from you, or any of my friends in America. I was somewhat surprised to learn from your letter that Mr. and Mrs. Lee had left West Point. I am glad however to hear that Mrs. Lee is at Arlington. I hope she has received my letters that were directed to West Point. I did not get a single line from her, or any one from Arlington. I suppose the Rev. J. B. Pinney has given you accounts of every thing in Liberia; he was at my house twice. Our Presidential election is just over, which was a very exciting one. Mr. Stephen A. Benson is the President, and Beverly Yates Vice President. Our old long tried friend, J. J. Roberts, will retire to private life. We are still progressing slowly in our little town. Myself and family continue to enjoy good health, and we feel quite satisfied with our new home; we have never suffered for any thing since we have been to this country. I think the people in a few years will learn how to make themselves much more comfortable than they are at the present.

It may be gratifying to you to hear that I have been duly licensed to preach the glad news of salvation to this benighted people: may the Lord help me to be faithful. I have charge of the Baptist church in this place, (with about forty-five members) which is increasing. And now my dear friend, I must in addition to all of your kindness ask you to try and get me some books on theology, such as you know I need at present. I have none but the Bible.

WM. C. BURKE.

[From the Christian Index.]

**Appeal from a Missionary in Africa.**

TO THE YOUNG MINISTERS OF THE SOUTH.

Who can fail to listen with deepest interest to a christian voice from the interior of Africa,—from regions until recently untrod by the foot of civilized man? We are not certain, but think it probable this appeal is from the pen of the Rev. T. J. Bowen, that bold and enterprising servant of Christ who has done so much to awaken the churches of our southern States to the claims of Africa.

**IJAYE, CENTRAL AFRICA.**

DEAR BRO :—Permit me through the columns of the Index, to address a few lines to the young ministers of the south, respecting their obligations to Africa as a field of labor.

Our Savior, just before his ascension, gave *this*, his last and blessed command to his disciples: "Go ye into all the world and preach the gospel to every creature." To those who feel called to this work, there is no excuse, no alternative. To have a just and weighty view of the momentous obligations that devolve upon us, we must occupy for a moment the position of our *common Lord*, and see this apostate world as it really is, and as he beheld it, "ere the rays of Divine light began to fall upon the regions of darkness." Consider with what enlarged views and paramount interest that noble band of Apostles on hearing this great commission, entered on the work of evangelizing the world. Literally, they conferred not with flesh and blood, but in a manner not yet attained, soon preached to the then

known world the unsearchable riches of Christ. They no doubt felt as if in an element not their own; that they were lights shining in darkness, and that Christ was the only hope of the world. No wonder, then, the remote corners of the earth, the untutored barbarian soon heard the welcome acclamation: "Glory to God in the Highest, and on earth peace, good will toward men." So too you must feel. As to them, so the commission comes to you. Imperatively it speaks, it must be heard, it will be heard. Ambassadors of Christ, can you sit still under the tremendous sound of *these words*, quickened if possible by the death-wail and beseeching cries of the dark regions of the earth, with the pretence of fostering churches, whose prime duty ought to be to dispense the word of life to countries beyond! Let me beseech you, brethren, to take, for one moment, an apostolic view of this commission. Just in the vigor of manhood, and entering upon life—yea, on the greatest work that ever engaged the hands of mortals—pause one moment, and ask if every objection you could urge to the work of the Evangelist, is not more or less influenced by the circumstances of your early life, home associations, gospel privileges, and conclusions too hastily drawn from these several considerations. Under the light of Divine truth, too familiar to your eyes, you have ceased to hear that voice from heaven, commanding with the same authority and zeal as it did eighteen hundred years ago: "Go ye into all the world and preach the gospel to every creature." If, then, you would desire to listen and learn your duty,



divest yourself of home and early influences, and let your imagination picture before you the world as it is. And need you dwell on a spot better calculated than Africa to enforce this command? Tell me not of America, her extended and increasing population, stretching from sea to sea; her villages, towns, and cities; her sparsely populated districts and frontier regions, for all of which you feel the liveliest interest, and that you can never leave such fields as these. Had the Apostles acted upon this policy—were this the spirit of the commission, the interpretation of your own actions, what now would be your condition, the issue of the death of Christ? I pause for you to think! That you may catch something of the spirit of evangelizing the dark, benighted regions of Africa, come in your imagination and spend one day in our midst. Leave your land of gospel light, and take a glance of our villages, and towns and cities, teeming with their hundreds and thousands of immortal souls, that are as ignorant of the plan of salvation, as of the most abstruse sciences, and answer if you are not bound, under the true interpretation of the commission, to *force* yourself to this benighted region, through the opposition of every father and mother in Israel, *obeying God* rather than man. To my mind there is but one alternative. That you feel on the subject, I have no doubt; and that many of you are convicted, I doubt about as little.

Tell me that God trifles with man; that he gives a commission that ought to make the world leap for joy; calls men to its performance, and that they are allowed with impunity, without conviction, without trouble and remorse of conscience, to disregard the true meaning of its call; to stand behind the coun-

ters, to sit in school rooms and college halls, to live and labor for the bodies of men, while their souls are going to ruin—while myriads are daily appearing before the judgment seat of God, unwarned of their ultimate destiny. Is this the meaning of that startling announcement. Though you should go to your monthly meetings, and dryly preach a few systematic discourses on morals and the adaptation of christianity to the wants of mankind to a handful of people, while scores of thousands even here are asking for the bread of life, and without it are perishing forever, are you obeying the command of your Lord and master? Did the Apostles act thus? Did they wait until a community was thoroughly and wholly christianized before they preached elsewhere? And are you unwilling to follow in the footsteps of such safe examples?

My brethren, many of you I know; I love you, and I believe not a few of you ought, unhesitatingly, to come to Africa. In the view of your reward—of the value of souls, of eternity and the Judgment,—answer as ambassadors of Christ, what reason can you assign for not obeying the plain, unmistakeable command of your Lord? In view of this command, it would be superfluous for you to say, we need missionaries at home. Surely you would not be in earnest. If so, by parity of reasoning condemnation is upon you, you yourself being judges; for what has Africa? Did nine-tenths of the Apostles remain in Jerusalem, or in Judea? Do you say the churches can't spare you? They spared Paul and Peter, and John, and the long list of Apostles, fathers and martyrs.—Georgia spared her Mercer and Sanders, Carolina her Brantly, and every State, and church, her pillars



of influence, and yet they can't spare you? Ah, my brother, some interested friend may whisper that in your ear; but do you remember what God says: "Go ye into ALL the world, and preach the gospel to every creature." Yes, it means run, make haste, at all hazard declare the word everywhere: in Asia, Africa, the Islands of the sea. Tell it the day—the day of vengeance comes. The jubilee, the jubilee, "Whosoever will, let him come and take the water of life freely." *Wrath, wrath*, impending wrath is upon us! Flee to the mountains, to the rock, the city of refuge. Is this your spirit? Do you wish thus to cry aloud and spare not? Come then with us, we will do thee good. We will show thee thy work—one delightful, transcendently great.—Here in the kingdom of Yoruba you may commence that spiritual building, whose top-most stone will be laid with grace, grace, unto it. And have you here no peculiar obligations? Dismiss every subject for a moment, and consider if you have not marked responsibilities resting on you with regard to Africa. In common with others you see her situation. Almost from time immemorial it has been the land of oppression and slavery. While her sons and daughters, torn from the land of their endearment, and chained in dungeons and slave decks like so many dumb brutes, by the hand of the ruthless slave dealer, and sent to the various parts of the globe, nations and kingdoms have been shattered by wars of oppression, towns and cities demolished by the hand of the unmerciful destroyer, whose ambition seemed to be satisfied only by the greatest number of slaves for the market of the most accursed traffic; domestic serenity, peace and happiness, become more like a dream than a

reality, and the basis of all advancement subverted as with the thrall of an earthquake. From east to west, from north to south, it has been almost drenched in blood, to gratify the covetousness of unmerciful men, and pamper to the luxury of those who live in ceiled houses and feed on the brains of peacocks; and swooning from its ghastly wounds, sunk down amid the desolations around, beneath a pall of gloom to be dispelled only by the almighty power of God, and chased away by the glorious rays of the sun of righteousness.

While some countries have enjoyed the benefits of civilization and science, Africa, left to her fate, has been enveloped in the grossest ignorance. If other countries receive the blessed influences of christianity—if the east arouses the sympathies and shares the labors of Carey and Judson, and their co-workers; if the islands of the sea have been the recipients of England's christian benevolence, and the Moravian brethren penetrated to the bleak and frozen regions of Greenland, bearing the word of life, sending forth its warning influence, what, except for a few past years, has been done for Africa's recovery? The priest and the Levite have passed by and seen her weltering in her blood, with scarce a look upon her wounds. True, the good Samaritan for the healing of the wounds is doing something, but is it at all commensurate with her undone condition? I beg you, my brethren, look upon her; those ghastly wounds, that sad and desolate countenance. O! see that wistful eye, and those struggling arms almost powerless, stretching out with the grasp of a dying man for assistance, and can't you feel a responsibility to Africa, that claims your talents, and labor and life? You, southerners, ministers

of Christ, owe unspeakably much to this land of oppression. Will you cancel the debt? Where is there a land that can claim more of your sympathy? Besides, her degradation, her ignorance, her dependence, her oppression and wretchedness, almost coeval with the remembrance of profane history, you have peculiar relations to her, not to be found in any other quarter of the globe.—Whatever may be the views of statesmen with regard to American slavery, there ought to be but one opinion among enlightened christians. That it will be eventually overruled for the benefit of Africa, who, at all acquainted with the dealings of Providence during past ages, can for a moment doubt?—Survey the chain of past events; read the enrapturing declarations of prophetic inspiration, and contemplate the overwhelming scheme of “the glorious gospel of the blessed God,” and as ministers of his manifold grace, in your relation to American slavery, and the African race, has not Providence pointed you out a work well worthy of your utmost powers, of the noblest aspirations of your souls? Who so well qualified and calculated as yourselves to bear the precious seed of Divine truth to the extensive and populous kingdoms of the interior? Who can boast of such intimacy with African character, such enlarged sympathy for their welfare! Rocked almost in the same cradle, nurtured by the same fireside, the playmates of your youth; so long as the associations of your early life, and the reminiscences of the past shall last, the colored man will bind with cords around your heart, broken only by the hand of death. Besides these ties you owe them much.—Your education, your influence, and your prospect for usefulness may be traced with considerable ac-

curacy, to the relation which they have sustained to you. What a beautiful spectacle now to behold, under the charitable influences of the gospel, the sons and daughters of the south, after having enjoyed the benefits of the colored man’s labor, and been made ready for their work, forsaking country, homes, friends and relatives, to bear to the benighted Ethiopian the unsearchable riches of Christ! Can England, the forerunner in this glorious work, boast of such privileges?

Your fathers, my brethren, and your seniors in the ministry had not this work laid out before them. Their day has past. Oh! that they would urge you to your duty. You, young men, just entering life, at this particular crisis, are called most loudly to hearken. Your relations to the African race, together with the recent and providential opening of this great continent to the gospel, leave but one decision as to your duty. The call sounds in your ears, as you are entering on the threshold of your ministry. It comes at a most important crisis in the world. While the wonderful opening and developments of California and Australia invite the young and enterprising of the crowded cities of both continents to their unoccupied dominions; and the recent revolution in China has aroused the religious world to shake the dust from her garments; yea, amid the impetus given to every department of human industry, and the quickening impulse to the mind, making, as it were, a new world of the old: and all these signs, it is not the least indicative of the triumph of the gospel, and the certain accomplishments of the purposes of God, that a token of mercy and good will is manifested to Africa, and that the “light of the Gentiles,” with the “brightness of his rising,” is dawn-

ing upon her darkness? And can you not see it? Don't you hear the sound of the gospel calling loudly for more volunteers for the land of Ham? The trumpet seems to thunder in Georgia. The voice of demand comes forth from the grave: *brethren, you are the men.* Can you yet feel no responsibility? Do I hear you saying, "Oh! hush," let me alone!

Once more then, and I have done. Prick your dull ears, and take away the breast plate from your hearts. Is Africa really ready for the gospel? If extensive openings, populous cities and towns, ready and willing to receive the missionary, security of life and a prospect of universal peace, and signs of hope for Africa's redemption, then we have them. By some mysterious work of Providence this country does not seem to be what it once was. There appears to be a wonderful disposition of circumstances to favor the gospel. From Lagos, for hundreds of miles to the interior, I have scarce a doubt but the missionary of the cross would be received with acclamations of joy. The north, east and west, stretching out through a country needing only the hand of the enlightened cultivator to become a second Palestine, invite us thither. The last tours to the interior, whatever Africa may once have been, exhibit it now in the most interesting aspect. Ishakki, Ogbomishaw and Illorin, together with other cities, have their gates standing open.—The last mentioned city, whose population is perhaps a half a million, two-thirds of whom are Mohammedans, and of whose opposition we had great fears, on a recent visit made by Brother Bowen, invited him thither, and promised to appropriate lands for building purposes. Who is it that is thus disposing the minds of men, and

effecting a work of which the world is not even dreaming? As to security of life and property, I have no reason to desire a change for any country. A more harmless, inoffensive, kind and hospitable people are scarce to be found on the globe. I have traveled near two hundred miles to the interior from Lagos; sometimes through dense forests, at times alone, without ever seeing the signs of danger, from the beasts of the forest, or receiving a harsh word from my traveling companions. I have declared openly and plainly the gospel of Christ, and denounced Orisha and Idols before hundreds and thousands who had never before seen the face of a white man, and that with such impunity as scarce ever to have met opposition. Are not these signs too plain to be overlooked? Besides all this, universal peace seems now to prevail.

Recently, war has ceased between Illorin and Ibadden, and in the Kingdom of Nufi; and it is said there is safety in traveling from the city of Lagos to the coast of Tripoli. "Glory to God in the highest, on earth peace, good will toward men." How long this state of things will last it is not for me to say. But rather than be discouraged at what may hereafter transpire, let us thank God and take courage. It is enough for us now to see, from these signs, a blessed day is dawning upon Africa. Is not Ethiopia beginning to stretch out her hands unto God? Then, my brethren, why do you pause in the conflict? Do you wish stronger evidences of your obligations to Africa, or surer marks of divine providence than you see displayed? What do you want? Some one to rise from the dead and bid you do your duty? Are you rebelling against the plain dictates of conscience to receive the fate of Jonah? Look upon your



work! What country better than America can spare her sons for Africa? None can boast of greater privileges, of larger and sweeter blessings. And amid these marked tokens of divine favor, you my brethren, ministers of the manifold grace of God, are now called upon to do your duty to Africa. Contrast your high position with that of others, like yourselves, just entering on the threshold of adventure. Their thoughts, designs and labors are, for the most part, confined to the things of this life. And yet see what they effect. Bent on pleasure, riches, or self-aggrandizement, no barrier can stop them.

Parental influence, however once tender and powerful, the sweet affection of sisters, the strong attractions of early associations and all the endearments of home and country, all become as early dew, when once their rugged wills are fixed on some distant land. Hence we see the frontiers of every country, the towns and cities of enterprise, and even the islands of the sea, rising up as if by magic, from nothing, and sometimes chaotic confusion, into life and beauty, through and by the

gigantic efforts of those who were once your companions and classmates. Read the history of your own country; and in latter days, see Texas, and California, and Oregon, South America and Australia, bespeaking an audience before the world. What has effected all this? You well know without my reply.— Shame, shame on us for our lethargy, indifference and Jonah-like spirit. With such examples as these, in a work far inferior to yours, will you not be aroused? Others will not, cannot do your work. It is exclusively yours. Lawyers, physicians and merchants, you cannot call to your assistance. Up then, brethren, up. He that would win the crown must bear the toil. Even now, Yoruba needs a dozen, yes, a score of you. Who will come *now*—*now* in 1856. “To-day if you will hear his voice harden not your hearts.” Go not down into the sides of the ship, stop not in the plain; for what then “shall you do when God raiseth up, and when he visiteth what shall you answer him!”

Yours in love,

A MISSIONARY.

[From the Christian Index.]

#### Letter from Mrs. Bowen.

OGBOMISHAW, Oct. 2d, 1855.

MY DEAR FATHER AND MOTHER:—You see from the above that we have changed our first African home for another. I left Ijaye with many regrets and many attachments to draw me back. It being the place of the birth and death of our dear Mary, our little church and my school, besides many and kind friends, all tended to hold me there. But these ties were willingly and easily broken through when the importance of the furtherance of God's work was considered.

So here I am again in a strange place and among strangers. But a relation of our journey there may not be uninteresting to you. I will go back a little.

We left Ijaye on the 20th September. I in a hammock and Mr. Bowen on horseback, we reached the sleeping place called “the hunter's house,” about four o'clock in the afternoon. There are not more than fifty people living at this place, but they have an *orisha house*, which was hastily swept out and lent to us to sleep in. It was simply orna-



mented by a leopard's skin fastened on the wall opposite the door, over which were hung several strings of cowries and a few jay bird's feathers. There was no idol in the house, but many of the carriers as they put down their loads came there to do homage, by putting one or both hands to the ground and kissing them or touching the ground with the forehead, at the same time muttering a short prayer to the supposed inhabitant of the house. Early next morning, we were off again, traveling alternately through high wet grass and thick woods until about five o'clock, when we reached the river Obba, where we rested over night. The country to this distance is very low and flat. After breakfast next day, our first object was to get across the river; no boat, canal or flat awaited to take us over, so we had to take it in African style, that is in a *calabash*, with the expectation of getting a thorough wetting.—This African sailing vessel is made of the largest ends of two gourds cut and cemented together, forming a great round flattish gourd. On this the loads and those who could not swim were carried over. I was the first passenger. The calabash went into the water, sat down and hugged his big gourd about the middle; I followed, sat opposite him, and making a long stretch of my arms to be sure of a good hold, I caught him the other side of his shoulders: he clasped hold of my arms which made a fast lock around the calabash.—Thus all preparation being made, he pushed off with his feet and kicked through the water with all ease and landed me safely on the opposite shore in less than two minutes. Mr. Bowen swam over and kept near me in case of an accident; but as I kept my courage, we had no difficulty and escaped through God's mercy from all

danger. It was altogether an amusing scene, and I no doubt furnished the most ridiculous part of the picture; but this could not withhold me, our work was on *the other side of the river*, and there was no other alternative, and besides, since I have been in Africa, I have learned to venture almost anything.—Things which would appear horrid and indecent in civilized eyes, as you will see before I am done. The boxes were set over one at a time on top of the calabash and pushed by two men. When all were safely landed and we were ready to proceed, my hammock carriers refused to go any further without increased pay, and the others joined in the revolt. It has been an old custom among some of these people to agree to take loads for white men for a certain price, and then through pure covetousness, or something else as mean, threaten to leave the loads on the road or in the bush, unless they have the promise of more pay. And they have sometimes succeeded under the circumstances of frightening some white people and getting more money, but Mr. Bowen knowing their practices, would not listen to their threats; so placing me upon his horse, he took it afoot, leaving clothing and everything else behind, not knowing whether they would follow us or not. We traveled on through wet and mud with only our cook, house girl, horseman and an old man who came of his own accord from Ijaye with us, not knowing but what these would be all to accompany us to Ogbomishaw. About 10 o'clock, however, the carriers came up; we saluted them very civilly, as if nothing had happened; they seemed quite ashamed of their conduct and went to their duties like good fellows without giving us any more trouble about their pay. That night we slept in a prairie far

away from any human habitation, and for want of a house pitched our tent for the first time on the road. At day-break we were awakened by a thunder storm, very severe, but it soon passed away, leaving us only comfortably dry, and detaining us a little later in getting off. The land from the river Obba, begins a gradual rise, and the face of the country is diversified by mountains, and many large, bold streams. Parrots are heard no more, palm trees begin to disappear, and we think we have entered a more healthy district than we left. Late in the evening of the 23d, the fourth day after leaving Ijaye we arrived here tired and hungry; that day I crossed a large creek astride of a man's neck, and another nearer town on a rudely constructed bridge.

The governor of the town received us very kindly and provided us with a house which, by the way, is the funniest house I ever saw. It is one large room, nearly square, with a depressed roof; that is, the roof, instead of being closed at the top, like other houses, is cut out several feet square, and the grass thatching continued downward inside until it reaches four feet from the ground, leaving an open space in the centre of the floor exposed to the sun, air and rain. But that sky light is very agreeable to us, for it makes the house far more pleasant than African houses generally, though it is a little amusing to see the rain sometimes pouring down in the middle of our house, but as it does not pour upon us, we let it have its way, and it soon runs out doors again. When we had rested a day, the governor sent for us to see him. We went before breakfast and found him with his head chiefs awaiting us in the piazza. There was nothing very imposing about himself nor his dwellings.—

Like all the African rulers I have seen, he was *very fat*. He was setting with his cap on, his arms ornamented half way to the elbow, with charms and graces, his apparel was plain rather than gorgeous but was very dirty withal. He made many complimentary remarks about *my beauty*, and gave me a head of cowries. Mr. Bowen explained to him what we had come to this town for—to give the Word of God to him and his people, with which he seemed pleased, and said they would all receive it. We then went home and sent back a blanket for a present, for which he did not send thanks until the next day. Mr. Bowen, I hope, will be benefitted by the change; he is in better spirits than he has been for a long time. My own health is good. We are beginning the *Housa* language, which will be necessary for us to know if we go to Illorin, in addition to the Yoruba.

I am as great a curiosity here, as Tom Thumb ever was in the United States; with this difference, people do not pay to look at me. At every new place I have to go through the same annoying *show*, till the people get used to me. It is a great bore and very disagreeable to me, but there is no other way so good as a patient endurance of it, and a continual mingling with them until they have looked, their fill. You can hardly imagine the row that is made and kept up when I venture in the streets. Crowds of fifties and hundreds follow me, some with open mouths in utter astonishment; others laughing, jumping, running, screaming, hollering and calling out to those in the houses to come and see! making all possible noise but *looking all the time*. I always dread to go out, but I know the more they see of me the sooner the fuss will be over, and then I can go in quiet-

ness and peace. I have commenced a school such as I had in Ijaye—average attendance from twelve to fifteen scholars, and the majority of them likely to be regular ones, as they are the children of the man in whose house we live. Children in the street, though very bold to get a chance to look at us, are too timid to come within reaching distance; so we must be content with a few, until we get to know each other better.

We feel sure that our cause is ever near your hearts and you pray daily for our success among these poor heathen. May the Lord hear and bless you, and all others who plead for the cause, and make your hearts soon to rejoice, because of Africa's sons and daughters turning unto God. O pray that we *all* may have that "faith which worketh by love." That love which *attempts*

*great things* for God, and that faith which *expects great things* from God, are the right Spirits to be possessed of, when working for God. Would that we all possessed them more than we do, then we would see greater success in the missionary work both at home and abroad. I was glad to see so many accounts of revivals in our last paper. May the blessed work continue, and I pray that it may reach your household and take in every unconverted one there. Now my dear father and mother, may the God of all grace be with you, and bless you abundantly with His Spirit in your declining years, and if we shall never meet again on earth, let us be prepared to meet in heaven where parting is no more.

Ever your affectionate child,

LURANA H. BOWEN.

[From the New-York Colonization Journal.]

### Commerce of Africa.

THE exports of Africa are valuable, and rapidly increasing in quantity.

Of *gold dust*, over \$1,000,000 is exported to England annually. In October, 1855, the steamer for England took 500 oz. from Sierra Leone. The steamer Candace carried 8000 oz. from Cape Coast Castle.

*Palm oil* was exported to England, in 1854, to the amount of 50 000 tons, worth at least \$8 000 000.

300,000 *hides* were imported into Salem, Mass., in 1855, from Africa.

The immense candle factories of New-York, Salem, and Boston find the African palm oil of the highest utility in their manufactures.

*Dye-woods*, india-rubber, ivory, gum-copal, gum-senegal, beeswax, ground-nuts, ginger, and rice, are to a great value exported.

Coffee and sugar-cane promise soon to become sources of wealth to add to her commerce.

Large quantities of American products are annually exported to Africa.

Such a commerce may be, to a large extent, made tributary to our wealth, if, with enlarged liberality, the States most interested would encourage emigration of free colored people to Africa, and promote the establishment of regular lines of packets.

Commerce is the great agent on which Colonization must depend. It is the civilizer of mankind. Emigration assists.

Liberia has a summer climate throughout the year. The ranges of mountains diverge easterly from her coast, but near to it give rise to innumerable springs and streams of



finest water. Irrigated for one half the year by copious showers from heaven, the whole land is a field of verdure. Were the half million of free people of color of America set-

tled there, their commerce would in a few years reach the populous regions of the Upper Niger, and amply repay all expenses of settlement.

[From the New York Observer.]

### The "South Side View of Slavery."

THIS testimony from Africa and the Choctaw Nation, *ought* to make some impression even on prejudiced minds. We have two letters from missionaries of the American Board, speaking of this book. They were received within a few days of each other. One is from Rev. E. J. Pierce, Gaboon Mission. He says:

"Doubtless you hear from many with respect to this book, and from many parts of our country, and it may be from different parts of the world, but I will venture to say, not from many parts of Africa. I think at times my companion, (Rev. J. Best) and myself, are ready to exclaim, 'Would that all Africa were at the South.' Would that villages and tribes of these poor people could be induced to emigrate to our Southern country, and be placed under the influences which the slaves enjoy. My brother thinks that he would sooner run the risk of a good or bad master and be a slave at the south, than to be as one of these heathen people. He refers, when he thus speaks, both to his temporal and eternal welfare. If the North and the South would only work together in love, and adopt the plan of colonizing this part of the country with free blacks from the North and freed men from the South, and for the colored man at home, how good it would be. We must change our manner and tone with regard to the South, and study ways to accomplish it. May the Lord make that book the instru-

ment of doing much to effect this change."

The other letter is from Rev. Cyrus Kingsbury, D. D., Choctaw Nation. He says:

"Four days ago, the 'South Side View of Slavery' fell into my hands. I have read it with great interest. I had before seen some of the remarks of reviewers, particularly those in the February (1855) No. of the New Englander. The book will be read, and will be doing its errand of justice, of truth, and of mercy, after those reviews have passed into oblivion. The spirit in which the book is written, will commend it to every unprejudiced mind.

I had formed my opinions relative to slavery from careful observation, and the experience of almost forty years in the midst of it. I have become no more reconciled to the evils of slavery than I was before leaving New England. But as to the manner of dealing with slavery, I am fully satisfied that our friends at the North are generally in the wrong. This book has greatly strengthened and confirmed my impressions. I feel that I and my brethren are in good company. We are with good men and strong men on this subject. I have admired the heavenly wisdom which guided the Apostles in the instructions they have given, for the guidance of ministers and missionaries whose lot may be cast in a slaveholding community. With the writer of this book, I have regarded it as a clear evidence of their inspiration.



Good can be done to masters and slaves in no other way. The relative duties of masters and servants are what we have to deal with, and not the particular relation they sustain to each other.

Often have I desired to see the subject placed in a correct point of view before the Christian public.

This book meets my wishes. The writer deserves the thanks of the country for what he has done; and I doubt not many will yet come to appreciate his labors. It is calculated to do good in every section of our country, and I am desirous it should be read extensively both South and North."

**From the Missionary Herald for March, 1856.**

THE following account of recent publications in regard to the languages of Africa, from the works of (if we mistake not) a very learned German missionary, is deeply interesting, as is the letter from the Rev. Sam'l Crowther, (a native of Yoruba, educated at Oxford, and now a faithful and successful missionary,—though in his boyhood rescued from the horrors of a slave ship)—among his own people, together with the information brought to the notice of the Christian world, must fill pious hearts with profound admiration of that mighty Providence, which alone fully reveals its surpassing wisdom in the progress of ages, far beyond the highest reason and clearest sagacity of man.

**BIBLIOGRAPHICAL NOTICES.**

THE Church Missionary Society deserves the highest praise for its efforts in behalf of the people of Africa. Its missions in that field have been conducted from the first with great liberality; in fact, men and money have been furnished, amid sore trials and disappointments, with a constancy and a cheerfulness which are truly admirable. Nor has it restricted its attention to the missionary work, in its simplest and most obvious forms: it has made contributions of very great value to the philology and geography of Africa. Several works have recently issued from the press under its

auspices, which will be alike helpful to science and to the preaching of the Word. Some of these, kindly given to the library of the American Board, will now be mentioned.

**KOELLE'S POLYGLOTTA AFRICANA.**

This is a "Comparative Vocabulary of nearly three hundred words and phrases, in more than one hundred distinct African languages." It has been carefully and laboriously prepared by Rev. S. W. Koelle, and is published in a folio of more than two hundred pages. It is accompanied by a large map, compiled and drawn by Augustus Peterman, the Queen's Physical Geographer. An extract from the Preface will explain the origin and designs of this remarkable work: "The following Comparative Vocabulary owes its origin to the laudable endeavor of the Church Missionary Society to bring the light of divine truth to the still benighted continent of Africa. Language being, as it were, the lamp by which that light must be communicated and spread, they have long been anxious to put themselves in possession of this lamp, that they might be enabled to lighten it at that 'true light which is to light every man that cometh into the world,' (John i. 9); or, in other words, they have been anxious, first to bring to light the languages of Africa, in order that then they might proclaim in them 'the unsearchable riches of Christ.' It was from this wish they directed one of their laborers 'to cultivate, not only one particular language, but also to give information respecting the whole question of African philology.' To carry out such a direction at the least possible expense of time, it was thought best to undertake a collection of words like the following, to which we had so strong an invitation from the motley population of our colony in Sierra Leone. It was usually supposed that there were in Sierra Leone the representatives of about

forty different tribes; but the searching examination amongst the people, which the collection of this vocabulary demanded, discovered individuals from more than two hundred different tribes and countries. A few of such individuals have forgotten their language, especially if they were the only representatives of their tribes, without any body to converse with in their mother tongue; but a great many of them have still their native language, either entirely at their command, generally using it in conversation with people of the same tribe, or have become only partially estranged from it. But native languages are still to such an extent understood by the liberated negroes of Sierra Leone, that all the specimens of the languages in this Vocabulary could be collected within that interesting colony of Western Africa, which is one of the noblest monuments of the Christian philanthropy of Great Britain."

The Vocabulary is preceded by Introductory Remarks in regard to the persons who have furnished "the lingual specimens" obtained, as also the countries which they once inhabited. There is likewise a brief notice of the languages of Southern Africa. All who are interested in philological studies, will take pleasure in acknowledging their obligations to the Church Missionary Society for this Polyglot. To kindred institutions, who are laboring in the same broad and difficult field, the work must prove eminently serviceable.

#### — KOELLE'S BORNU GRAMMAR.

The author of the African Polyglot has also prepared a grammar of the Bornu tongue. The preface shows how this missionary brother came to engage in such a work, and what measures he took to qualify him for his task. After saying that the Church Missionary Society have long "felt the necessity of bringing to light, and rendering available by grammatical cultivation, the languages of Africa," Mr. Koelle proceeds as follows: "The Committee appointed one of their missionaries, the Rev. F. Schön, to devote himself exclusively to the study of languages. He spent several years in the study of the Hausa language, till the failure of his health compelled him to quit this field of labor. The results of his studies are preserved in his Hausa Grammar. It then fell to my lot to become his successor, and, at the same time, to take part in the instruction of the Fourah Bay Institution. The directions of the committee required of me, not only to furnish

information respecting the whole question of African philology, but also to select some one language for my particular study. In its selection I was to be guided by the probability of 'its becoming a sort of key to the study of other languages.' At that time, however, the African languages were so little known, that in deciding this question, I could not be guided by any strictly lingual data. The local committee of missionaries agreed with me in its being desirable that I should fix upon the Kanuri or Bornu language, as this was spoken by one of the mightiest nations in Central Africa, and in the vicinity of Hausa, of which we already possessed a grammar. Accordingly, I selected one of the most suitable Bornuese of Sierra Leone as my interpreter, and commenced the language. In the progress of my studies it became more and more evident that the Kanuri had no important affinities with our negro languages, and that, for the present, it cannot be used for direct missionary purposes, from the fanatical Mohammedan character of the Bornuese. For, whilst Mohammedanism has been waning in Europe, it has experienced a signal revival in the interior of Africa, owing, as I learnt from my interpreter, to the Pulo movement, which has been in operation since the beginning of the present century. But by the time I had become possessed of this information, I had made such progress in the language, that it was considered advisable that I should proceed still farther, and then publish the results for the benefit of philology, and, as it is hoped, for the benefit of future missionary enterprise."

The interpreter whom Mr. Koelle employed, was Ali of Gazir, one of the provinces of Bornu, his English name being William Harding. He is said to be "a man of good common sense, of more than ordinary strength of memory, and of an unblameable moral character." The subjoined extract will explain the process by which this book was made: "The basis of this Kanuri Grammar is a manuscript literature of about eight hundred quarto pages, which were dictated to me by my interpreter. They consist of stories, fables, romances, historical sketches, &c.; and all the examples adduced in the Grammar as illustrative of the various rules, with but very few exceptions, are taken from this collection. Two or three weeks after the commencement of my Kanuri studies, I at once entered upon this plan of forming a literature, as the best way of becoming acquainted with the language, and the surest foundation of grammatical

investigations. I found my interpreter truly inexhaustible in his narrations; and often when I inquired whether his fountain was not yet dried up, he replied 'Please, Massa, word never done.' He has brought this stock of knowledge from his native country, where, as he says, men often sit together till late at night, entertaining one another by narrating stories and delivering speeches."

#### KOELLE'S BORNU LITERATURE.

The full title of this work is as follows: "African Native Literature, or Proverbs, Tales, Fables, and historical Fragments in the Kanuri Language. To which are added a Translation of the above, and a Kanuri-English Vocabulary." With the aid of such a book, and the Grammar which has just been noticed, any one may gain a general knowledge of the language of Bornu. Indeed, this is the "manuscript literature" referred to in the closing extract of the preceding notice, which enabled Mr. Koelle to carry forward his researches to a successful issue.

Some of the proverbs contained in this volume, if we had no other evidence as to the character of the people, would certainly give us a favorable idea of their mental capacity and their moral qualities. Thus we find such sayings as these: "If thou seekest to obtain by force what our Lord has not given thee, thou wilt not get it." "At the bottom of patience there is heaven." "If a man confers a benefit upon another, that benefit is not lost (to himself)." "One does not love another, if one does not accept anything from him." "Hope is the pillar of the world." "Hold a true friend with both your hands." "If one does good, God will interpret it to him for good." "As to what is future, even a bird with a long neck cannot see it, but God only."

Another specimen of this "literature" is the following extract: "A certain man took a long journey, on which he first passed a rich man who had many children, all of whom were girls. He saluted him, saying, 'Poor man, how art thou?' This man was vexed on being called poor. He next passed a poor man who had many little children, all of whom were boys, and him he saluted, saying, 'Rich man, how art thou?' This man was vexed on being called rich. He next met a man who had neither wife nor children, and in the evening went to sleep in a pitch-dark house, without lamp. Him he saluted, saying, 'Blind man, how art thou?' This man was vexed on being called blind. At last he met a man lying under the kan-

gar-tree, which has very long and sharp thorns. Him he saluted, saying, 'Lame man, how art thou?' This man was vexed on being called lame. When the traveler returned, after a long time, he visited these men again, and addressed each by the directly opposite title; but then they were again vexed, since during his absence, the prophecy contained in his former addresses had become realized."

The women of Bornu have exerted but little influence in making the proverbs of their people. Had it been otherwise, we should not find such sayings as these current throughout the land: "If a woman speaks two words, take one and leave the other!" i. e. believe only half. "Whatever be your intimacy, never give thy heart to a woman?" "If a man tells his secrets to his wife, she will bring him into the way of Satan." "A woman never brings a man into the right way."

#### CROWTHER'S EXPLORATION OF THE NIGER.

The *Herald* for August, 1855, contained a portion of a letter which Rev. Samuel Crowther had addressed to Rev. H. Venn, the Honorary Clerical Secretary of the Church Missionary Society, briefly describing a successful exploration of the Niger and the Tshadda. Since the date of that communication, Mr. Crowther has prepared a "Journal," in which he gives a full account of this important "Expedition."

The early history of this new endeavor to ascend the Niger is given in the Preface. It is as follows: "In the summer of 1853, Macgregor Laird, Esq., a merchant of London, long and extensively engaged in the West African trade, entered into a contract with Her Majesty's government to fit out and send a small steamer to the river Niger, to ascend the stream to the confluence with the Tshadda, and then to explore that branch of the river. The object of the expedition was to establish commercial relations with the native tribes: it was also hoped that Dr. Barth, the celebrated African traveler, would be met with in that part of the country. Her Majesty's government was to appoint certain officers to accompany the expedition, and Mr. Laird was to provide for trade and barter with the native. The risk and main expense of the undertaking rested with Mr. Laird, who immediately made to the Committee of the Church Missionary Society the generous offer of a free passage for the Rev. Samuel Crowther, if he might be allowed to accompany the expedition. After communicating with Africa, and ascertaining Mr. Crowther's



willingness to go, the Committee thankfully accepted Mr. Laird's offer.

The Pleiad was sixteen weeks in ascending from the mouth of the Nun, and in returning thereto; but not a man was lost, though there were twelve Europeans and fifty-four Africans connected with the expedition. The highest point reached was Gurowa, about three hundred miles from the confluence of the Kowara and Tshadda. This result shows conclusively that the interior of Africa, by means of its navigable streams, "may be safely and economically brought into relation with the civilized world." And while the Church Missionary Society will direct its attention to the spiritual wants of the various districts which Mr. Crowther visited, other Societies will be stimulated to attempt the evangelization of tribes hitherto unknown to the disciples of Christ.

The appendix to Mr. Crowther's Journal contains a general view of the people and languages, which this expedition has opened more fully to the commerce and benevolence of civilized men. The following extract is valuable:

The people we passed in our ascent are the Oru and Abo in the Delta, the Igarra on the left of the Niger, the Kakanda at the confluence of the Kowara and Tshadda, the Igbira, Bassa, Doma, Mitshi, and Djuku, otherwise called Apa, or Akpa, or Baibai, the language of Cororofa, and the Fulah on the Binue.

1. The Oru, or Ijo, or Udso of Koelle, are identical with Brass, at the mouth of the Nun, on the coast, otherwise called Itebu or Nempe by their Ibo neighbors.—This language is spoken to the extent of one hundred miles from the mouth of the Nun, to the boundary of Abo territory. How far inland towards Benin, on the right and towards the Ibo country, on the left of the Niger, is yet unknown.

2. The Abo is a dialect of the Ibo language, commencing from about the Benin branch of the Niger, and extending to Asaba (Onia market of Trotter.) It comprises a district of about fifty or sixty miles along the banks of the Niger, and is very extensively spoken in its various dialects in the countries inland, on the left bank of the Niger, as far as we could ascertain, from the information we collected, to Cross River, on the back of Old Calabar. The Calabar or Efik and Bonny trade with the Ibo in the interior. Isoama seems to be the leading or popular dialect of this language. All Ibo people who meet together in Sierra Leone, whether of the Abo, Eluga, Aro, or Abadja tribe, speak Isoama: and it has been recommended as the best to be

used in the translations into the Ibo language. The Rev. J. F. Schön translated his vocabulary in this dialect. The Bonny or Okoloma, and New Calabar language, is different from the Ibo; and from the fact that Bonny is principally peopled by Ibo slaves, and their continued intercourse with the Ibo of the interior, it may be inferred that in the course of time the Ibo language will gain the advantage over the Bonny, (which is very limited on the coast,) when books are published in the Ibo language.

3. The next country after the Ibo, on the banks of the Niger, is Igarra. The language of Igarra is the same as the Akpotto, and is spoken from Adamugu to the confluence of the Kowara and Tshadda, to the extent of one hundred and ten miles on the banks of the Niger. It is also extensively spoken inland, on the left bank of the Niger, to the Mitshi country, on the left bank of the Binue, about the longitude of Ojogo. This language appears to be a mixture of Yoruba and the original Akpotta.

4. The Kakanda is the next country on the banks of the Niger, and the language is a dialect of Yoruba. This people have been so much driven about, that the limits of their country are very difficult to ascertain. They inhabited the mountains on the right side of the Kowara, and border on Nupe. At present they inhabit chiefly the left banks of the Niger, below the Confluence, since they were expelled from their mountain holds by Dasaba, King of Nupe.

5. The next country after Kakanda is Nupe, very much unsettled about the time of our visit. It has not, therefore, been explored.

6. From the Confluence, on the right side of the Tshadda, is the Igbira country, called Koto, by the Haussa, and Kotokori by the Yoruba. Since their country has been overrun by the Felatas, they have removed to the left side of the river, in the country of Akpotto. Their language is different from Igarra. There is also a tribe of this people called Igbira Hima, on the right side of the Niger, between Idda and the Confluence.

7. The next country after Igbira, on the right side of the Tshadda, is Bassa, whose language appears to be a distant dialect of the Nupe. Their country has also been overrun by the Felatas; and they were obliged to seek refuge in Akpotto land, after the example of their neighbors the Igbira.

8. The next country on the right side of the Tshadda is Doma, also called Arago,



a tribe of which is called Agau, inhabiting Akpotto land on the left side of the Tshadda, to which they had been driven by the Felani.

9. The next country on the left side of the Tshadda is the Mitshi, whose language is very little known, and very peculiar to itself. The Mitshi country commences, as it appears, opposite Ojogo, and is mixed with the Akpotta and with Kororofa, from which it is difficult to distinguish the boundaries. They are chiefly independent, but some portion of them pay tribute to Wukari, King of Kororofa.

10. The next country after the Mitsii is extensive, Kororofa, having Wukari for its capital, and the language spoken is Djuku, commonly called Akpa; but they call themselves Baibai. The language is spoken as far as Hamaruwa, now under the government of Mohamma, the Felani Sultan of that country.

11. The next language we met with on the Binue, is the Felani.

12. The most important of all is the Hausa, the commercial language of Central Africa.

### The Virginia History of African Colonization.

BY THE REV. P. SLAUGHTER.

THIS is a pamphlet of 116 pages royal octavo, full of interesting matter, and beautifully printed. To the friends of the cause in Virginia this History will be of special interest, while all who desire its progress will see in this instructive work of the General Agent of the Virginia Colonization Society, much to inspire new hopes and animate effort. Mr. Slaughter has wisely chosen as the motto for his history the words of Governor Wise: "Africa gave to Virginia, a savage and a slave; Virginia gave back to Africa a citizen and a christian." Mr. Slaughter has done himself great credit, and the cause high service in the publication of this history. The introduction contains a brief view of the course of events in Virginia which led to the adoption of the scheme of African Colonization, a defence of this policy, in contrast with that of ultra abolitionists, written with great power and without expressing a confident opinion of what may be the destiny of the great body of Africans amongst

us, clearly adopting the sentiment of Webster, who said, "I sometimes contemplate with amazement and adoration, events which have occurred through the cupidity and criminality of men, designed nevertheless by their Creator, to work out great ends of benevolence;" and suggesting to Virginians to regard the words of Jefferson: "In the disposition of these unfortunate people, the first rational object to be distinctly kept in view, is the establishment of a colony on the coast of Africa, which may introduce among the aborigines the arts of civilization and science, and thus render them more good than evil in the long run."

We shall have occasion frequently to enrich our pages from this history; but will invite the attention of our readers at present, only to the following extract from the introductory chapter:

BUT it has been said, that it is not an act of humanity to send the free blacks to so inhospitable a clime. We confess that we have had some misgivings upon this point, founded upon the distressing mortality which has befallen some companies of emigrants to Liberia. But farther re-

fection and more accurate information have dissipated our doubts. Tropical Africa is the cradle of the negro race; and nothing seems to us more improbable than that the original seat of a people is not a fit habitation for them. But the conclusion is not warranted by the facts in the case. The mortality in question can, in nearly every instance, be distinctly traced to the inadequacy of the provision made for their comfort, or to the indiscretion of the emigrants, in rashly exposing themselves, during their acclimation, to the sun by day and the dews by night. These are contingencies to which emigrants to every new clime are liable; and in these cases may sometimes implicate the proper authorities in criminal negligence of the duties confided to them. Again, a comparison of the Colonization of Liberia and of Virginia will be most instructive and convincing. A single passage from Howison's History of Virginia will suffice: "In 1609, Capt. Smith left at Jamestown 490 persons with abundant supplies. Indian ambuscades were in every hedge. The settlers were afraid to go out for food or recreation. Famine with all its horrors was soon among them, and disease and death followed in its train. They ate the skins of horses, the bodies of Indians, dogs, and vermin. Of 490 persons, 60 only survived." The first two expeditions to our shores were overwhelmed at sea. The third effected a landing in 1656; and in five years was extinct. The fourth was successful, after a series of cruel distresses whose recital fills the mind with horror. If disasters had attended the colonization of Liberia similar to those which occurred at Jamestown and Plymouth, and which have signalized many removals from Virginia to our southern and western States, our enterprise would have been overwhelmed by the curses of those who have no tears to shed over the young, the beautiful, and the brave, whose bones bleach the prairies of the west and the shores of the Gulf of Mexico and the Pacific Ocean.\*

But, it is said, that the growth of Liberia and the operation of the Colonization Society are too slow. This objection is

characteristic of this age, and of the American people. We are impatient of results that are long in coming. Every thing, now-a-days, that is worthy of doing, must be done with the speed of lightning and the energy of an earthquake. This is an age of "expresses" and electric telegraphs, but not of miracles. Time is an indispensable element in human progress; and an omen of lasting grandeur and renown. French Republics may spring up in a night, like enchanted palaces in Arabian tales; but America was more than 150 years old before she declared her independence. Time was, when it was proposed to offer bounties to quicken immigration to our shores; and now, the emigration from the old world to the new is such as the world has never seen since the first dispersion of mankind. Emigrants are swarming over in crowds like the travelers to eternity; "while those who are left behind seem to feel a melancholy restlessness, like a bird whose wing is crippled at the season of migration; and a voice like that heard before the final destruction of Jerusalem seems to proclaim in their ears—"arise! let us depart hence!" The present indications are, that by the time the resources of Liberia shall have been developed, and she shall have acquired a capacity of assimilating large numbers of our free blacks, the pressure upon them from a combination of causes will have become so intense, that a spontaneous movement will take place to Africa, like that of the pauper population of Europe to our own shores. A million and a half of poor Irishmen migrated from Ireland in five years. An exodus like this would soon carry our 400,000 free blacks to Africa.† But in Virginia, we have to deal with a much more practical proposition. The average increase per annum of the free negroes in Virginia, from 1830 to 1840 was two hundred and twenty-nine and one-fifth; and from 1840 to 1850, it was 411 per annum. The cost of transporting these; at \$60 each, would be \$24,600. But if we deduct from this annual increase the number of those (amounting in 1850 to more than 200) who were emancipated and allowed to remain in the State, the remain-

\*The present writer, who has taken some pains to inform himself, has no hesitation in expressing the opinion that it is not humane to send emigrants indiscriminately to Liberia; and, except in case of peculiar fitness, he would not recommend the sending of emigrants who have no means of support other than that which the Colonization Society can furnish.

†Thousands of dollars are annually remitted by the Irish in America to their friends in Ireland, to pay for the transportation of the latter to the United States. A similar process was begun in Liberia; and will increase. The fact explodes the objection suggested by the expense of colonizing our free blacks.

der would be less than the number actually sent to Liberia from Virginia in 1854. If, moreover, a judicious discrimination was made between the old and infirm, and the young and vigorous; removing the latter,

and suffering the former to spend the barren remainder of their days among us, it is clear, that all our free blacks could be soon removed, except a small and comparatively inoffensive remnant.

### Religious Instruction of Slaves.

On the duty of giving slaves the Bible, Robert A. Fair, Esq., at Abbeville, S. C., the former residence of John C. Calhoun, in an address, July, 1854, before the local Bible Society, strenuously and boldly claimed the right and enforced the duty.

The Southern Banner, in referring to the speech and report of the Recording Secretary, contains the following passage: "His," says the Secretary, "was one of

the most bold, manly, independent, *truthful*, and *unanswerable* arguments we ever listened to. We endorse every word that he uttered on that occasion; and we will add, that, in our opinion, Mr. Fair has hitherto done himself great injustice by remaining so long in the background of professional life. We hope to see more of him hereafter."—*N. Y. Col. Jour.*

[From the Virginian Colonizationist.]

### Annual Meeting of the Colonization Society of Virginia.

For several years it has been deemed expedient to do the business of the Society in the week and to have addresses upon the missionary aspect of African Colonization on Sunday afternoon. We thus avoid all complications with party politics and give prominence to the fundamental objects of the enterprise, by the *plantation of the gospel in Africa*. These meetings have succeeded admirably. The attendance is much larger than could be attracted in the week, and gives an opportunity to Christian ministers of coming together and testifying by their presence their unity of sentiment upon this important subject. In accordance with this the Society transacted its business on Saturday evening, hearing the Report, examining the treasurer's accounts, and re-electing all the old officers. On Sunday afternoon a large assembly gathered in Dr. Moor's church kindly tendered for the occasion. The

meeting was opened with prayer by the Pastor, and admirable addresses were delivered by the Rev. Dr. Burrows of the Baptist Church and the Rev. Dr. Lee of the Methodist Church. Among the large audience were many members of the Legislature and many Pastors of churches in this city. Among the ministers present we were pleased to recognize Messrs. Poindexter, Manly and Burrows, Jeter, of the Baptist, and Messrs. Hoge, Moore, and Gilder-sleeve of the Presbyterian; Messrs. Lee and Edwards, Blackwell, Starr, of the Methodist, and Messrs. Peterkin, G. A. Smith, &c., of the Episcopal Church; there probably were many more Clergymen in attendance whom we did not see. Some were kept away by engagements in their own churches and some adjourned their meetings to be present here.

On the whole it was an interesting occasion, and we trust will be followed by a blessing.

[From the New-York Colonization Journal.]

### Colonization Meeting at Albany N. Y., Jan. 28, 1856.

PRAYER was offered by the Rev. Dr. Wyckoff. After which, the Rev. Mr. Connelly, one of the agents of the Colonization Society, delivered an address. He was followed by the Rev. J. B. Pinney, the Cor-

responding Secretary, who, says the Albany Journal, in an able and eloquent address presented the history of the Colonization movement from its commencement—the difficulties which it had encountered, and the



great good which it has accomplished. He was of the opinion that had it not been for the misguided zeal of certain northern men, who persisted in advocating the European plan of immediate emancipation, slavery would, ere this, have been abolished in Maryland, Delaware, Virginia, Kentucky, and Missouri, or measures taken in those States for its gradual extinction.— He gave a history of legislative action in the several States on the

subject, and stated that nine States, of which five were free States, had made appropriations for the cause. He urged, eloquently and earnestly, an appropriation by this State for the same object. He stated that he had made four visits to Liberia, the last one in 1852, and gave a most encouraging account of that Republic.

The Rev. Dr. Hague then made some eloquent remarks, after which the meeting adjourned.

### **Appropriation by the Legislature of Kentucky.**

THE REV. Alex. M. Cowan, General Agent of the Kentucky Colonization Society, writes from Frankfort under date of February 27th, that the "Legislature of Kentucky has made an appropriation of \$5,000 a year, with no limitation of time specified, to aid the Kentucky Colonization Society to remove free colored persons from Kentucky, who are known to be free and are residents in the State;" \$70 for each one over two years is allowed, to remove from Kentucky to Liberia, and their support during six months after their arrival in Liberia. The Commonwealth of the 14th February, gives the following as the act, which had then passed the House by a vote of ayes 72, nays 13. The friends of the Society will rejoice that Kentucky has so honorably distinguished herself in the cause of philanthropy. Mr. Cowan states further that it is his purpose to secure the means of building a house of reception in Liberia for Kentucky and Tennessee emigrants.

The House then took up the bill to aid free negroes to remove from this State to Liberia.

Said bill reads as follows :

§ 1. *Be it enacted by the General Assembly of the Commonwealth of Kentucky*, That the sum of five thousand dollars be, and the same is hereby appropriated, annually, to be paid out of the public treasury, under the restrictions hereinafter prescribed, to the Kentucky State Colonization Society, to be applied to the removal out of this State of negroes resident therein who are now free, and of such as may be born of them and be free.

§ 2. *Be it further enacted*, That the governor, attorney general, and auditor of public accounts, for the time being, shall constitute a board to carry this act into effect. Whenever it shall satisfactorily be shown to them that a negro now free and a resident of this State, or born of such a negro and free, shall be ready to embark for Liberia, in Africa, and that he has placed himself under the control of the Kentucky State Colonization Society, to be transported to Liberia, the said board shall certify those facts to the auditor



of public accounts, who shall forthwith issue his warrant on the treasury in favor of the society for the sum of seventy dollars for each such person over ten years of age, which sum shall be applied to his removal to Liberia, and his support there for six months: *Provided*, That before such certificate shall be made, notice of the intended transportation shall be published at least two months in two newspapers at Frankfort. The said board shall be furnished by the society, or its agent, with a written statement containing the names and ages of the negroes for whose removal application has been made, the date of the application, and counties where they reside; and also of those who have been sent, with the

counties where they reside, and the date, port, and vessel of sailing for Liberia. And the said board shall see that amongst the applicants preference shall be given to those from each county in proportion to their contribution of the fund.

§ 3. *And be it further enacted*, That the said society shall report to the legislature at each session how it has disposed of the moneys that may be drawn by virtue of this act.

Mr. Bodley moved to amend the bill by striking out over "ten" years of age, and inserting over "two," which motion was adopted.

The question was then taken on the passage of the bill, and it was decided in the affirmative—yeas 72, nays 13.

### Intelligence.

#### PROSPECTS IN THE N. YORK LEGISLATURE.

The Colonization Journal states:

*Bill reported*—We have not been able to obtain a copy of the Bill and Report on the subject of a State Appropriation. From what we have heard its provisions are entirely safe for the State, and such as will meet the just demands of the emigrants.

Neither clamor nor parsimony should deter the Legislature of the state of New York from the enactment of a law, which, while it neither urges nor compels any one to emigrate, gives the sanction and aid of the States to *all* who voluntarily desire a passage to Liberia in Africa.

#### MOVEMENT IN THE GEORGIA LEGISLATURE.

WE have information that a bill to aid the colonization of free persons of color has passed the House of Representatives of that State. There is good reason to expect that it will receive the sanction of the Senate.

[From the Journal & Messenger, Macon, Ga.]

Agreeably to public notice, a meeting in behalf of the American Colonization Society was held in the Lecture Room of the Baptist Church, on Thursday evening, the 22d inst.

The meeting was addressed by the Rev. Dr. Bacon, one of the Executive officers of the Society, in explanation of its objects and its claims. After which the meeting was organized by the appointment of L. N. Whittle, Esq., Chairman, and Dr. Leonard Little, Secretary.

The Rev. Mr. Breck, with some prefatory remarks, introduced the following resolutions:

1st. *Resolved*, That we have listened, with interest, to the address of the Rev. Dr. Bacon, upon the objects and claims of the American Colonization Society.

2d. *Resolved*, That we sympathize in the objects of the Society in colonizing the free blacks, in Africa; to offer an asylum for those in this anomalous condition; and to plant a Christian nation in that central but benighted region of our earth.

3d. *Resolved*, That we cheerfully recognize the claims of the Society upon us, for co-operation in this great work, and express the hope that Dr. Bacon will give to all the friends of the Society in this community an opportunity to contribute for the furtherance of these noble ends.

Robert A. Smith, Esq., made some appropriate remarks on the subject of these resolutions, and was followed by the Rev. Mr. Breck; when, on motion, they were unanimously adopted.

On motion of Mr. Landrum, it was *Resolved*, that the proceedings of the meeting be signed by the chairman and secre-

tary, and published in the several papers of the city.

L. N. WHITTLE, Chairman.  
Leonard Little, Secretary.

[From the State Paper, Milledgeville, Ga.]

#### AMERICAN COLONIZATION SOCIETY.

Messrs. Editors.—Through the courtesy of the Representative branch of the General Assembly now in session, in tendering the use of their hall on Wednesday night last, the Rev J. S. Bacon, D. D., of Washington city, was afforded the opportunity of addressing quite a large number of the members of both houses, and the citizens generally, on the history and operations of the American Colonization Society; whose interests, as its representative, he is here to promote. Dr. Bacon, by a long acquaintance with the operations of that Society, and his official connection with it for many years as a member of its Executive Committee, was well prepared to lay before his hearers an array of facts of a deeply interesting character; such probably as are not generally known, but which, when known, can hardly fail to excite in every human heart, feelings akin to gratitude. It appears that the enterprise, begun with fear and trembling, and carried forward with apprehension, has reached a period, when fear has given place to confidence, and the most sceptical must acknowledge that a great and good work has been accomplished. The infant Colony guided by the wise counsels of its projectors—aided by the liberality of the benevolent, and blest with the influences of education and religion, has grown into manhood, and now stands before us in all the pride and glory of a young Republic; commanding the respect of the older nations of the earth, and offering an inviting home to the free blacks of this country, who may desire to emigrate to her shores.

It is not my purpose, however, to follow the gentleman in his interesting remarks; suffice it to say, they were well received; and if the writer is not mistaken, have awakened a good degree of interest which it is hoped will tell in acts, rather than in words. The free blacks of our country, it must be admitted, occupy an anomalous position. \* \* \* \* \* The question then arises, what is to be done with them? and the answer is, encourage them to go to Africa.

There they will stand upon a level with their fellows—will find a climate suited to their constitutions—a soil whose rich and varied productions will stimulate them to industry, and a happy contented home. This it would seem is the wisest, nay,

the only conclusion to which we can come, and to it we are coming very speedily. Already several States of this Union have taken the initiative in this movement. Maryland has for many years appropriated \$10,000 annually for this purpose, Virginia has since appropriated \$30,000 annually; New Jersey, Indiana, and several other States are following in the same track, and Georgia's gifted Statesmen, and Legislators, are awakening to the subject. Under these circumstances, your correspondent is disposed to believe, that the visit of Dr. Bacon to our city, and the address referred to, were timely, and would hope, will result in much good. Surely it is time that Georgia, so enlightened and liberal; the glorious "Empire State of the South," should move in this noble enterprise, and take her place, by the side of her generous sisters.

CIVIS.

#### NEW JERSEY LEGISLATURE.

An Act to encourage the emigration and settlement of the free people of color of New Jersey in Liberia.

1. Be it enacted by the Senate and General Assembly of the State of New Jersey, That the act, approved twenty-fourth of March, one thousand eight hundred and fifty-two, appropriating money to the New Jersey Colonization Society, and which act expired by its own limitation, be revived, and extended for five years from the date of expiration.

2. And be it enacted, That the treasurer be directed to pay to the order of the New Jersey Colonization Society, the unexpended appropriation of the year one thousand eight hundred and fifty-three, as well as the appropriation of one thousand eight hundred and fifty-four, and the current year, to be applied by them in building houses, and other necessary expenditures for the reception and accommodation of emigrants, previously to their arrival in Liberia.

Approved March 17, 1855.

[From the Conn. Courant.]

#### CONNECTICUT AND COLONIZATION.

The amount paid into the Treasury of the American Colonization Society from Connecticut, during the five years ending with the last, is \$30,420 87. During the same period, thirty of the respectable colored people of the State have emigrated to Liberia; seventeen from Hartford; six from Farmington; and seven from Litchfield. They all sailed from New York:

nineteen in the brig Zeno, Sept. 16, 1851; four in the barque Isla de Cuba, Nov. 10, 1853; and seven in barque Lamartine, Dec. 24, 1855. The last have doubtless not yet accomplished their voyage. The remaining twenty-three, including two others from Hartford, who embarked a little earlier, are, the most of them, *living and prospering*. One has been a member of the Legislature of Liberia, from Grand Bassa County; another is High Sheriff of the same county; another a Physician; another a Daguerrean Artist and a Merchant; and others successful farmers.

Who will say they have not bettered their condition by their change of residence? Who can doubt that their good influence is more heeded there than here? How shall we speak of them, if not as *Pilgrim Fathers* to bless the generations to come in the father-land? The Lord prosper those on their way, and others who may follow; and give the willing heart and ready hand of still increasing numbers, to the noble work of African Colonization.

Hartford, Jan'y, 1856.

O.

[From the Newark Advertiser of Friday evening.]

#### NEW JERSEY COLONIZATION SOCIETY.

The eighteenth annual meeting was held last evening in Trenton, Gov. Price presiding. After prayer by Rev. E. R. Craven, the annual report was read by Dr. J. G. Goble, detailing the operations of the society for the last year, showing that the cause is increasing in interest in this state, and has accomplished much good. An eloquent appeal was then made in favor of colonization as a means of evangelizing the African race, by Rev. Thomas Vermilye, D. D., of New York, followed by a very able address, full of valuable statistical and historical information made by Hon. Wm C. Alexander, President of the Senate. Rev. J. B. Durbin, D. D., of Philadelphia, closed the speaking exercises with a fine speech on the proposition that colonization was a measure of great public peace, in averting the dangers to the country and in redeeming the African race from slavery, and moral degradation.

The exercises were closed by hymn by the choir, and the benediction. The audience was large.

#### SEMINARY FOR COLORED PERSONS.

WM. CRANE, known to all your older readers, for forty years, as an ardent, liberal and wise friend of the black man, has just got into operation a plan admirably adapted to promote the desire of his heart. He has erected, in a very central spot, a noble edifice, at the cost of about \$20,000,

exclusively for the benefit of the colored population, of which there are 30,000 in Baltimore. This large edifice contains a place of worship capable of holding seven or eight hundred persons, several large school rooms, and halls for lectures, etc., while the first floor is rented out for stores. A pastor, a principal of the school, and a female teacher, are all at work, and so far as I could learn are each very superior persons in their way. Some of the classes were examined in my presence, in grammar, geography, etc., and showed an excellent readiness to learn.—*Chr. Chronicle*.

#### AN OMEN FOR GOOD.

John Wolf, a free colored man, has issued a prospectus for a monthly paper, to be edited and published by himself, in the city of Harrisburg, Pa., to be devoted to the cause of colonizing "free people" of color, on the coast of Africa, and to the cause of education and temperance. The editor is an ardent friend of African Colonization, and feels it to be his duty to endeavor to awaken among the colored people a spirit of voluntary emigration to the Republic of Liberia. Along with this, as indispensable to the successful prosecution of his design, he will seek to advance the interests of education and temperance amongst the colored race. It is designed to circulate the paper amongst the colored population of the United States, as far as possible. He is to be assisted in conducting the paper solely by colored men. Four of his correspondents, whose services he has engaged, reside in Liberia. The price of the paper will be \$1 per year.—We have confidently looked forward to the time when the free colored people of this country would of their own accord, make an exodus to the Republic of Liberia, just as the Irish and Germans are flocking to the United States. The starting of such a paper, by the right kind of a colored man, having intelligent correspondents in Liberia, will greatly facilitate this movement, as it will diffuse the sort of intelligence amongst the free negroes of the country which will induce in them the desire to emigrate. Many philanthropic masters, when they see that their favorite servants can be really made free, in the land of their forefathers, will be disposed to send them there.

#### LIGHT SPREADING.

##### *Missions.*

#### WESTERN AFRICA.

The English Wesleyans have a mission at Dahomy, which is regarded with favor



by the king. So decided is he in his support of the missionaries and in his opposition to their enemies, that the gospel can now be preached in the public streets, and the servant of God can freely "proclaim liberty to the captives, and the opening of the prison to them that are bound."

An interesting revival of religion has been enjoyed at Cape Coast, and in the Abura tribe. Meetings have been crowded during the last summer, frequent conversions have occurred, and many who were once pagans have cast in their lot with the people of God.

#### CENTRAL AFRICA.

Mr. Clark, a missionary of the Southern Baptist Convention, communicates interesting intelligence in connection with the Yoruba Mission. He remarks that he has "read many accounts of the interest manifested by heathen people in the gospel, but never of any where the attention is so general and so quickly aroused. You may sometimes see one with mouth and eyes fairly stretched, in perfect astonishment, as if transfixed to the spot. Already conviction begins to find way to their hearts. Often it has been asked by some, 'What shall we do to be saved?'"

"The last ten days has been an interesting season both in the streets and the chapel. Surely, the fixed gaze so frequently seen must be the forerunner of some refreshing times. No description I can give will convey to you the death-like silence that sometimes pervades a crowd. Several of these seasons have been enjoyed; and you may be assured my soul swells within me, when the circumstances so clearly show that heaven is a delighted witness of the scene. O brethren, Africa will one day be a crown of rejoicing for our Saviour."

Mr. Bowen, another missionary of the same Society, writes, Sept. 11: "Though it happens daily now, I must again record the wonderful effect of the Word. Even Mohammedans appeared borne down like reeds before the wind. Surely God is in this place. If the facts of this one afternoon could be fully known at home, it would probably bring us a dozen whole souled missionaries. Are you prepared to hear good and great news from Africa? Our help is in God."

#### KAW MENDI.

Rev. Mr. Thomson writes from the African mission of Kaw Mendi, that 12 years ago that place was the stronghold of the slave-trade, and darkness unbroken reigned; that trade has long since vanished and

the light of the gospel shines; then none could read; now many can read the Word of God, and teach their parents and friends; then all were idolaters, now a church of sixty is formed, constantly enlarging, and other churches, in other places in the region are formed, and schools established; then the land was shut against missions up to this place; now the whole country is open, and stations are formed for sixty miles in the interior, and the most powerful kings in the country, even to the distance of two hundred miles of the coast, are earnestly soliciting the establishment of missions and schools among the people.

#### HELP NEEDED.

In a letter written by Mr. Brooks soon after the death of his wife, speaking of the trials through which the mission was passing and the weakening of their strength for the work, he writes:

"There is no end to this warfare until Africa shall become the garden of the Lord. Christians of America may have done with Africa when it shall be said all over this land 'The Lord reigneth.' We have put our hands to the work and vowed to God to be faithful. Because we die shall others draw back! Should we act on these principles, where would be our mission. Yet we all have as good right to abandon our work and go home as any one who is called to this field has to turn aside, through fear of death, to another.— \* \* \* \* Because we die here, are we no longer entitled to the sympathies and aid of the church that has sent us? Be honest, be just, withhold all, or come up to the work like men determined to conquer. If this be a sickly season, and more suffer than usual, shall we be left with none but savage hands to give us a cup of water in a sick and dying hour? Pray for us, that the Lord may do what will best serve the interest of his cause."

#### MENDI MISSION.

Our latest dates from this mission are from Good Hope, Oct. 31, 1855, and Freetown, Nov. 23.

Doctor and Mrs. Lee, and Miss McIntosh, arrived at Freetown, Nov. 21, after a long and tedious passage of fifty-three days. There was very much that was trying and disagreeable in their long passage, but they rejoice in the hopeful conversion of one person connected with the vessel.

Mr. Brooks wrote from Good Hope, Oct. 31, that all the mission were in pretty good health. Mr. Flickinger and Miss Woolsey were united in marriage the day previous.



## SOUTH AFRICA.

At Berea, a station of the Society of Evangelical Missions at Paris, recent accounts give intelligence of an interesting revival of religion. For eight years previous no conversions had been known to occur. The zeal for the cause of Christ and the salvation of souls, manifested by the members of the Church, had never before been so ardent. Almost every week the male members set apart a day to go with two or three of the converts into one or more villages, for the purpose of making known the Gospel, and teaching such as desire to learn to read. Every Sunday the chapel is filled with hearers, and sometimes it has been necessary to resort to the open air. At least fifteen villages are represented in the assemblies; and some come from a distance of two or three leagues. Among the auditors are seen not only those who formerly never came to hear, but even some who hated the missionary. Formerly it was found impossible to gather a school; now thirty young people and children attend an evening school twice a week, besides a day school for children; and for six weeks not a day passed without a request for books—*Macdonian*.

## LIBERIA BAPTIST ASSOCIATION.

We are indebted to a friend for the perusal of a pamphlet copy, printed in Liberia, of the minutes of this religious body at its meetings held at Buchanan, Bassa County, December 14—20th, 1854, Rev. Aaron P. Davis Moderator, and Rev. J. H. Cheeseman, Clerk.

The Association comprises 15 churches, a mixture of Colonists and Native converts, 14 of which report 60 baptized and a membership of 787. The two largest, are Monrovia 196, and Greenville, Sinou, 151. All the missionaries, preachers and teachers in their connection now are colored persons. The reports from the churches generally appear decidedly favorable. On the subject of schools they remark, "the day and Sabbath schools connected with the different churches, are still in successful operation, but would accomplish more, could suitable school books be obtained. Friends to the cause of education are respectfully solicited to forward us donations of books and school apparatus—we in this end of the world being as yet dependent upon the sympathies of the christian world, are not ashamed to confess it, and ask for help. Surely all who feel interested in the welfare of afflicted and down trodden Africa, will throw in their mite to assist in raising her from her physical, mental and moral degradation."

[From the Journal of Missions.]

## SOUTH AFRICA.

A Wesleyan missionary, writing from Somerset West, bears the following testimony to the blessings which the gospel has introduced into that region. "Our watch-night service was unusually well attended, and a gracious influence rested upon the crowded assembly. At its close, the people appeared loth to disperse, and before they retired to their homes, sang several hymns of praise in the bright moonlight of this southern clime. As I stood in their midst, I thought of the changes which this valley has witnessed. Not long ago, wild beasts and degraded Hottentots contended with each other for its possession; and where wild beasts and Hottentots alike fled from the face of the white man, the poor slave, whose thews and sinews constituted the christian's wealth, was not permitted to worship the christian's God. And now, hundreds of voices were blended together in solemn melody, and the sound was borne far and wide on the midnight air."

The French Missionaries have more to cheer them at Berea than usual. Six young persons are candidates for baptism; and christians are evidently quickened in their zeal for the salvation of men. "Almost every week, the members of the church devote one day to visiting some village, if not two or three, with two or three of the candidates, that they may there proclaim the gospel, and there teach the art of reading to such as wish to acquire it." The congregations on the sabbath are large; and it is even necessary at times to hold meetings in the open air. Among those who assemble are found many who have hitherto refused to repair to the sanctuary, and have even hated the missionary. "The Lord," says M. Martin, "has done great things."

The efforts of the Rhenish Missionary Society at Amand-bloom, South Africa, are not in vain. The missionary who is now laboring there, has baptized a large number of persons within the last ten years, the communicants at the present time amounting to one hundred. Quarterly contributions are received, the average sum being about two hundred and fifty dollars at each collection. One hundred and fifty children are in school. As this station is among the Bastard Hottentots, so favorable a report was hardly to be expected.

## WEST AFRICA.

The American Episcopal mission in West Africa is much cheered by its present success. "The church at Cavalla has

doubled its numbers, and now calls its members from the old heathen. The number asking for baptism, whom the bishop bids wait, is larger than those received." From Rocktown the following words are written: "Wonderful is the work! Old men, young men, and women, throwing away their gregrees, giving up their (many) wives, and receiving Christ! The work advances with little special effort on our part."

The Yoruba mission of the Southern Baptist Convention has a wide and promising field. Messrs. Bowen and Clark are encouraged by the readiness with which the gospel is heard. "Even Mohammedans," the former writes, "appear to be borne down like reeds before the wind. Surely God is in this place!" It is not an obscure village, moreover, in which these things occur. "Ijaye is no small town," Mr. Clark says, "containing a few mud huts; but it is about two miles in diame-

ter, and so crowded as to offer barriers, more or less at every step."

#### ABYSSINIA.

A correspondent of the *Record* states, that Dr. Krapf has traversed the whole breadth of Abyssinia, a journey of about 700 English miles from the shores of the Red Sea to the banks of the Blue River, and quotes the following words from one of his letters: "All our enemies are removed, and new rulers in Church and State are in power, and manifest a friendly disposition towards us." He makes mention of the King Theodosius, who is a most remarkable person; he has forbidden slavery and polygamy in Abyssinia; he has ordered all the Mohammedans to embrace the Christian religion within two years, or to leave the country. He means to conquer the Gallas, and make them Christians! He was most kind to Dr. Krapf, and gave him a safe conduct through his country.

### Receipts of the American Colonization Society.

From the 20th of January to the 20th February, 1856.

#### MAINE.

By Capt. George Barker:—	
<i>Waterville</i> —Mrs. T. Boutelle, annual contribution.....	8 00
<i>Kennebunkport</i> —Legacy from Mrs. Sarah L. Mason, dece'd, by Geo. P. Jefferts.....	200 00
	208 00

#### NEW HAMPSHIRE.

By Rev. Dennis Powers:—	
<i>Hampstead</i> —Collection in Rev. J. M. C. Bartley's Society.....	10 00
<i>Merrimack</i> —Collection.....	10 00
<i>Keene</i> —C. E. Bruce, Dr. Z. S. Barstow, Mary A. Davis, ea. \$1; A. Wilder and A. Davis, each \$2; Z. Newall, \$5.....	12 00
<i>Goffstown</i> —Mrs. Whiting, F. L. Walker, B. F. Blaisdell, each 50 cents; Saresk and Abby Whiting, each 10 cents; Dan <sup>l</sup> B. Austin and J. Miller, each 25 cents; Stephen Blaisdell, F. L. Walker, John Gilchrist, E. R. Poor, Gideon Flanders, Dr. Little, each \$1; Jere Austin, Dea Hadley, H. T. W. Connor, each \$2; Esq. Steele, Rev. E. H. Richardson, each \$3; a Friend, \$1.....	21 20
<i>Rochester</i> —Mrs. C. H. Turner, \$10; Dea. Benj <sup>n</sup> Barker, John McDuffee, each 50; Francis Orr, T. H. Tyler, J. D. Surevant, Geo. V. Hussey, John	

Roberts, Franklin McDuffee, John Nutter, Wm. A. Kimball, C. R. Sanborn, Dr. Jas. Farrington, Thomas Brown, Sarah Ham, each \$1; E. J. Mathes, 50 cents.....	32 50
<i>Mount Vernon</i> —Mrs. A. J. Starrett, \$5; Mrs. A. E. Starrett, \$2.....	7 00
<i>Great Falls</i> —J. H. Burleigh, G. W. Bullock, H. Kent, J. G. Jordan, A. A. Perkins, D. Ham, D. H. Buffum, E. A. Rollins, G. Z. Dearborn, Hiram Hanson, H. S. Russell, Chas. Bartlett, each \$1; Charles P. Carter, M. C. Burleigh, J. A. Burleigh, Jr., each \$2; A. A. Hatch, 25 cents; J. H. Thompson, 50 cents, Albert Wakefield, \$3.....	21 75
<i>Salem</i> —Collection in Rev. Mr. Page's Society.....	6 70
<i>North Haverhill and Plaistow</i> —Collections.....	14 30
<i>Wilton</i> —W. H. Grant, Martha Grant, J. Newell, E. Hackett, Miss M. A. J. Kimball, Timothy Parkhurst, C. W. Hodgdon, James Dascomb, E. G. Woodman, Captain Hermon Pettengill, Mrs. Hannah Beard, Uziel Sheldon, J. H. Spaulding, M. N. Spaulding, each \$1; C. B. Jones, 20 cents.....	14 20

*Nashua*—Dea. Hartshorn..... 5 00

154 65

### VERMONT.

By Luther Wheatley, Esq :—

*Brookfield*—Simon Cotten, \$2 ;  
Captain J. S. Allen, Captain  
Reuben Peck, Dea. Abel Bige-  
low, Ariel Crain, E. Allis,  
Capt. J. Herrick, Col. N.  
Wheatley, D. Bigelow, Luther  
Wheatley, each \$1 ; Julius B.  
Lyman, Mrs. Mary Hopkins,  
Homer Hatch, Dea. P. Kel-  
logg, J. G. Smith, Mrs. H.  
Wilder, M. Edson, Hon. Ariel  
Burnham, each 50 cts..... 15 00

### MASSACHUSETTS.

*Gill*—Mrs. Ann Atkinson..... 1 00

### RHODE ISLAND.

By Capt. George Barker :—

*Bristol*—Miss Abby DeWolf, in  
part of \$50 given by Captain  
Levi DeWolf, to constitute him  
a life member of the Am. Col.  
Soc., \$30 ; Mrs. Hannah Gibbs  
and Mrs. Ruth DeWolf, each  
\$15 ; to constitute the Rt. Rev.  
Thos. March Clark, D. D.,  
Bishop of Rhode Island, a life  
member of the Am. Col. Soc.,  
as a testimony of their respect. 60 00

*Slaterville*—Dea. Anselm Honian. 2 00

*Westerly*—Rev. A. L. Whitman,  
collection in his Church and  
Congregation..... 5 60

*Providence*—Lady and daughter,  
\$20 ; Moses B. Ives, Robert  
P. Ives, each \$25 ; Ezra W.  
Howard, H. N. Slater, each  
\$15 ; Julia Bullock, J. D. & J.  
Y. Smith, Thomas Harkness,  
each \$10 ; Elizabeth Water-  
man, E. W. Fletcher, T. P.  
Shepard, Mrs. Benj'n Aborn,  
Cash, each \$5 ; Charles Dyer,  
Thos Phillips, each \$1 ; Cash,  
50 cts..... 157 50

225 10

### CONNECTICUT.

By Rev. John Orcutt :—

*Greenwich*—Mrs. Mary E. Ma-  
son, \$20 ; Miss Sarah Lewis,  
\$15 ; Robert W. Mead, Miss  
Sarah Mead, Augustus Mead,  
each \$10 ; Zenas Mead, \$6 ;  
Zuccheus Mead, \$3 ; Rev. M.  
Mead, Mrs. Huldah Mead, P.  
Burton, each \$2 ; Oliver Mead,  
S. Mead, each \$1..... 82 70

*Danbury*—Russel Hoyt, E. T.  
Hoyt, ea. \$10 ; D. P. Nichols,

Wm. Montgomery, each \$5 ;  
Geo. Ives, Mrs. Mary E. Phil-  
lips, each \$3 ; N. Wildman,  
N. L. White, Dr. W. J. Rider,  
Rev. S. G. Coe, each \$2 ; Dr.  
E. P. Bennett, O. Stone, E.  
Benedict, N. P. Gillett, C. P.  
Benedict, Charles Hull, J. P.  
Crosby, Augustus Seeley, L.  
P. Hoyt, W. F. Taylor, each  
\$1 ; C. B. Stevens, 50 cents ;  
A. B. Hull, Cash, each 25 cts. 55 00

*Bethel*—Contribution in the Con-  
gregational Church, Rev. W.  
N. Harvey, Pastor..... 14 00

*Glastenbury*—James B. Williams,  
Messrs. Hubbard, D. Hubbard  
and son, each \$10 ; W. S. Wil-  
liams, Geo. Plummer, ea. \$5.. 46 00

191 00

### NEW YORK.

*Sag Harbor*—Chas. Thos. Dering. 10 00

### DISTRICT OF COLUMBIA.

*Washington City*—John P. Ingle,  
annual contribution, \$10 ; from  
"the Church Black Lag," \$501. 15 01

### VIRGINIA.

*Raccoon Ford*—Miss Eliza String-  
fellow..... 4 00

### NORTH CAROLINA.

*Lindley's Store*—John Newlin... 5 00

### GEORGIA.

*Augusta*—Miss H. B. Longstreet,  
\$10 ; "The Liberia Society,"  
\$2 ; by R. Campbell, Esq.... 12 00

### LOUISIANA.

*Franklin*—John Smith, Sen., T.  
Kurgan, each \$5 ; by F. D.  
Richardson, Esq..... 10 00

### TENNESSEE.

*Memphis*—J. Cumming Johnson,  
for life membership A. C. S... 30 00

*Blountsville*—Samuel Rhea..... 10 00

40 00

### OHIO.

*Adams' Mills*—Matthew Scott,  
\$10 ; Mrs. Mary Smith, John  
Stillwell, each \$5..... 20 00

*Harrison*—A. Dewey, \$5 ; W.  
Hogg, Hatch & Bro., Messrs.  
McFadden, J. McDowell, J.  
Black, each \$3 ; J. Henford,  
\$2 ; J. Cady, S. Slemmons,  
Hon. Mr. Boswick, Mrs.  
Bingham, Mr. Wilson, Eliza  
Hogg, S. Ferguson, S. B. Shot-  
well, Scott and Lemmon, R.  
Lyons, J. Rhea, Mr. Thomas,  
J. Beal, S. P. Woolf, J. M.  
Estep, each \$1 ; others, \$3 ; by  
J. C. Stockton, Esq..... 40 00



Gambier—Lorin Andrews, by J. C. Stockton, Esq. . . . . 5 00  
 Collections in the following places, by Rev. B. O. Plimpton:—  
*Springfield*, \$5; *Trumbull*, \$3; *Painville*, \$5; *Ravenna*, \$8.32; *Edinburgh*, \$5; *Palmyra*, \$2; *Deerfield*, \$27; *Ellsworth*, \$3; *New Castle*, \$2.15; *Mount Jackson*, \$4; *Warren*, (Mrs. Hunt,) \$5; *New Lisbon*, \$13; *Rootstown*, \$4; *New Garden*, \$4; *Cleveland*, Erie st. M. E. Ch., \$3; St. Lais st. M. E. Church, \$9; *Franklin Sq.*, \$5; *Thomson*, \$5; *Montville*, \$5.50. . . . . 117 97

ILLINOIS. . . . . 182 97

Canton—From “a practical Abolitionist.” . . . . 5 00

Total Contributions. . . . . 878 73

#### FOR REPOSITORY.

NEW HAMPSHIRE.—*Franklin*—Rev. Wm. T. Savage, to Nov. 1857. . . . . 2 00  
 VERMONT.—*Newbury*—D. Johnson, to May '58. . . . . 2 00  
 MASSACHUSETTS.—*Hingham*—Rufus Lane, \$4, to July '56.—*Millbury*—Edwin Stearns, to Jan. '56, \$3. *Lenox*—George J. Tucker, \$1, for 1856, by Luther Griffing. . . . . 8 00  
 RHODE ISLAND.—*Bristol*—By Capt. George Barker: Hon. Benjamin Hall, Mrs. Samuel Bradford, each \$1, to Jan. '57. *Providence*—John R. Burrows, Thos. Phillips, Step'n Arnold, R. J. Arnold, Wm. Whitaker, Edward A. Green, Resolved Waterman, Caleb C. Cooke, O. A. Read, Benjamin White, Wm. Coggeshall, Abner Gay, Jr., Menzi Sweet, Chas. Dyer, each \$1, to Jan. 1857, Mrs. Elisha Dyer, \$2, to Jan. 1855, Mrs. Elisha Harris, \$2, to Jan. 1857, Wm. A. Robinson, \$3, to Jan. 1856, Gilbert Congdon, \$5, to July, 1854, Mrs. Sarah A. Paine, \$5, to Jan. '58, H. A. Rogers, Jos. Rogers, Wm. Field, Henry W. Gardner, ea. \$5, to Jan. '56, Richard Waterman, \$5, to Jan. '55, E. P. Mason, \$5, to Jan. '58, Fred. Fuller, \$3, to Jan. '58, Mrs. A. T. Clarke, \$3, to Jan. 1860, Rufus Waterman, \$5, to July, '55, R. P. Dunn, \$5, to Aug.

1862, Miss Avis L. Harris, \$5, to Jan. '56, Thomas J. Stead, \$5, to July, 1854, Samuel A. Nightingale, \$5, to Jan. '58.—*Stalerville*—Wm. S. Slater, \$7, to Aug. '56. Mrs. Ruth Slater, \$5 in full, Dea. Ansel Holman, \$5, to Aug. '56. . . . . 111 00

CONNECTICUT.—*Greenwich*—Zenas Mead, \$1, to Jan. '57. *Bristol*—Rev. Henry Fitch, to May, '55, \$1. *Danbury*—Mrs. Sarah W. Bonney, Mrs. Mary Phillips, each \$1, for '56. . . . . 4 00

MARYLAND.—*Baltimore*—Henry Patterson, for '56. . . . . 1 00

VIRGINIA.—*Raccoon Ford*—Miss Eliza Stringfellow, \$1, for '56. *Randolph Macon College*—J. C. Wills, for 1856, \$1. . . . . 2 00

NORTH CAROLINA.—*Newbern*—Charles Stafford, for 1855, \$1, Rev. W. S. Chaffin, for 1856, \$1, by Mingo Croom. *Wilmington*—Thomas Bryan, for 1856, \$1, by Mingo Croom. . . . . 3 00

ALABAMA.—*Livingston*—Rev. G. W. Boggs, to Jan. 1857. . . . . 1 00

MISSISSIPPI.—*Natchez*—Peter Little, to Jan. 1860. . . . . 10 00

TENNESSEE.—*Charleston*—T. D. Knight, \$1, to Jan. '57. *Portersville*—William Wilson, to Jan. '57, \$2. *Unitia*—David Walker, for '56, \$1. . . . . 4 00

KENTUCKY.—*Harrodsburg*—Mrs. Marie T. Daviess, to Jan. '55. . . . . 1 00

OHIO.—*Cincinnati*—Robert Burnet, to June, '55, \$5. *Xenia*—John C. McMillan, John Vaneaton, each \$1, for '56. *Enon*—Mrs. M. Galaway, to May, '56, \$1. *Cheviot*—W. W. Rice, for 1856, \$1. *Deerfield*—Rev. Caleb Brown, for 1856, \$1, by Rev. B. O. Plimpton. *Montville*—James Nigh, to Oct. '56, \$1, E. Bell, for 1856, \$1, by Rev. B. O. Plimpton. . . . . 12 00

INDIANA.—*Aurora*—Rev. A. W. Freeman, to Jan. '57. . . . . 1 00

MICHIGAN.—*Northville*—W. Yerks, D. H. Rowland, each \$1, for 1856. . . . . 2 00

WISCONSIN.—*Reedsburgh*—W. H. Marchir, for 1855. . . . . 1 00

Total Repository. . . . . 165 00

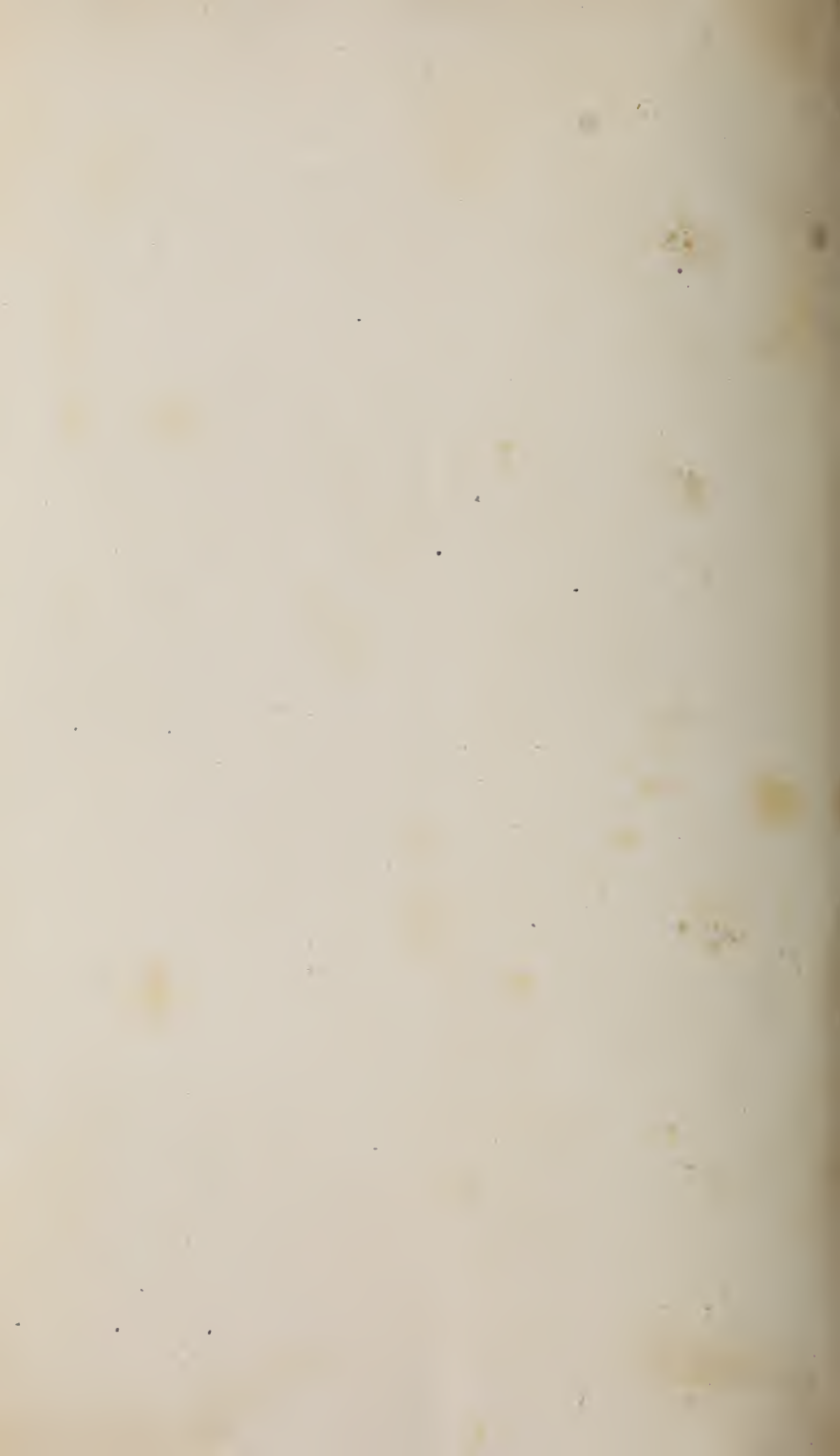
Total Legacies. . . . . 200 00

Total Contributions. . . . . 878 73

Aggregate Amount. . . . . \$1,243 73





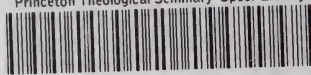


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